The Baptist Kecord

"THY KINGDOM COME"

OLD SERIES

Jackson, Miss., Sept. 30, 1937

VOLUME XXXIX. No. 39

Who's Who and What's What

The church at Calhoun City has called Rev. J. W. T. Siler of Merigold and he has accepted to begin work here Oct. 15. It didn't take these people long to get a good man for pastor.

There were 200 additions to First Church, Monroe, La., as a result of a recent meeting in which Pastor L. T. Hastings was assisted by Evangelist Jim Kramer.

Leo Green, Jr., safely arrived at the home of Mr. and Mrs. Green. The father is one of our Mississippians in the Louisville Seminary and the mother was Miss Ruth Huff of Forest.

On Sunday, Oct. 3, the Baptist Orphanage will give a program over the radio, WJDX from three to three-thirty o'clock in the afternoon. The children will sing and Superintendent W. G. Mize will speak.

In one association in Tennessee two taymen agreed to pay for the State Baptist paper to be sent to all preachers in the association not hitherto subscribers. Somebody was needed to build a fire under them.

President Liu of the University of Shanghai says that despite the fact that the campus has been made a target for combatants in the Sino-Japanese war, the school will open Oct. 1st in the French Concession.

President F. S. Groner reports an unprecedented enrollment in all departments in the College of Marshall, Marshall, Texas. They came from all parts of Texas and from Louisiana, Tennessee, Illinois, Missouri and Pennsylvania. Dormitories are overflowing. New courses and more instructors have been added. The enrollment of 426 last year will be left behind.

Brother Goodrich says he is not surprised that there are so many different denominations; that is if the people read the Bible like they read the Baptist Record. Recently he published in the Record a suggested schedule for the associations, hoping it might induce a new arrangement for next year. And he has been deluged with protests with people who misread the statement as a schedule of actual dates for this year.

Last week brother A. L. Goodrich published in the Record a list of associations with suggested dates for their time of meeting next year. It was not a list of dates for this year, but a suggestion for next year. It was done for the consideration of the associations in the hope that a schedule of dates might be worked out to enable the state workers to attend the meetings. At present this is impossible in some cases. For example next week there are 24 associations meeting. Manifestly a few state workers cannot cover all these.

Through many dangers, toils and snares our missionaries have most of them been brought out of China. Among these is Mrs. T. C. Britton who has been a missionary for nearly half a century. Their ship, President Hoover was bombed, they were detained by quarantine at Kobe on account of the cholera epidemic in Shanghai, and at Honolulu there was a threatened strike of the seamen. And when they landed in this country the strike situation was threatening. There was an old missionary who once wrote, "I learned in whatsoever state I am, therein to be self sufficient."

We shall be glad to have a brief write-up of every associational meeting, giving the essential facts.

The Baptist Message of Louisiana advocates the State Convention launching a state-wide evangelistic program for next year.

Dr. W. P. Bechan has begun his official duties at Sioux Falls College (Baptist) in Iowa. He goes from Ottawa University in Kansas where he was acting president and head of the department of Bible and Religious Education. He is a native of Michigan, and has the B.A. and Ph.D. degrees from the University of Chicago. Iowa Baptists have lost several colleges in the past, but are awaking to the fact that they are a necessity to denominational efficiency.

Many Baptist churches have placed a 3% provision-that is 3% of the monthly salaries of their pastors in their annual budgets to match a like payment by their pastors in order that they might join with them in providing against old age or disability dependency through the AGE SECURITY PLAN OF THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION. Do you want to investigate this matter? Do you want your church to do the Christian thing by its pastor? Do you want free literature concerning it? Will you think and pray about it and bring it to the attention of your budget committee or deacons? Write Thomas J. Watts, Executive Secretary, 2002 Tower Petroleum Building, Dallas, Texas.

Dr. Reuben E. Alley becomes editor of the Religious Herald of Virginia. We welcome him to the brotherhood and wish for him great joy and usefulness in this field of service. Dr. Alley is a native of Virginia, alumnus of the University of Richmond and has the doctor's degree from the Seminary at Louisville, Ky. He has been in important pastorates in Virginia and taught at Bluefield College. The brethren of his own state and of other states commend him most highly. The Religious Herald has had an honorable part in the service of the kingdom of God for more than one hundred years. It is held in high honor and most affectionate esteem. We doubt not Dr. Alley will keep it in its present emminence. And we hope for it a continually growing circulation.

Associations meeting next week are: Clay County at West Point, Oct. 5; Jones County at Bethlehem church, Oct. 5; Carroll County at Coila, Oct. 5; Panola County at Peach Creek, Oct. 5; Copiah County at Sylverena church, Oct. 5-6; Tishomingo County at Red Bud church, Oct. 5-6; Monroe County at Harmony church, Oct. 6; Union Association at Port Gibson, Oct. 6; Smith County at Fellowship church, Oct. 6-7; Pike County at Friendship church, Oct. 6-7; Jackson County at Escatawpa, Oct. 7; Tallahatchie County at Sumner, Oct. 7; Covington County at Sanford, Oct. 7; Winston County at Liberty church, Oct. 7; Alcorn County at Kossuth, Oct. 7-8; George County at Rocky Creek church, Oct. 7-8; Chickasaw County at Houston, Oct. 7-8; Gulf Coast at Grace Memorial church, Oct. 7 (evening) and 8; Holmes County at Bowling Green, Oct. 7-8; Lawrence County at Monticello, Oct. 7-8; Neshoba County at Mt. Sinai church, Oct. 7-8; Pearl River County at Union Church, Oct. 7-8; Yazoo County at Hebron church, Oct. 7; Itawamba County at New Harmony church, Oct. 8-9.

Pastor Sullivan informs us that Yazoo Association will meet at Concord church Oct. 7 and not at Hebron. There was a misprint in the associational minutes.

The church at Florence (Steens Creek) voted recently to go from half time to full time services for the remainder of this year, and to make this permanent if it seems practicable. This is a great little church and are showing a most commendable spirit of courage. Brother F. M. Britt is the pastor.

At the request of Dr. Whitington, manager of the Endowment Compaign of Woman's College, many of the state workers and pastors are giving Sundays to speaking in the interest of the endowment. Last Sunday the editor spoke at Pelahatchie. Next Sunday Rev. C. Z. Holland goes to Florence. The subscriptions have now begun to come in and the outlook becomes increasingly hopeful.

Notice: Literature for State Mission day in the Sunday schools has been sent from the Sunday School Board to all superintendents. Included in the literature is a card to be filled out and sent to the Baptist State Convention Board office for collection envelopes. We are requesting that the superintendents please fill these cards out and send to this office and envelopes will be sent immediately.—R. B. Gunter.

It is too early now to attempt any tabulation of results in the simultaneous revival meetings being conducted in Jackson, as they are still in progress. But enough has been accomplished in the first week to awaken gratitude and hope. There have been over 150 additions to the six Baptist churches in the city, and the interest has been deepening with each succeeding day. We have heard a number of the preachers, and it is plain that they have a good grip on the congregations. The Baptist pastors meet each morning at breakfast downtown for a conference, reports and prayer. They strengthen the hands of one another; and then go to their tasks at the churches. It will help if all our people will join them in prayer during the closing days.

Congratulations to the good people of Tennessee, Baptists, Methodists and all the rest who worked and voted for the dry cause last week and won by a three to one majority. In the last legislature an effort was made to repeal the prohibition law of the state, and failing in this the wets asked for a referendum as the best they could get. They soon saw their cause was hopeless when it was taken to the people, and began to hedge by saying the referendum vote meant nothing and they would have nothing to do with it. The dry forces did not trust them and kept on the job. The wets tried twice to prevent the referendum vote but failed to get an injunction against it. Only seven counties out of 95 voted for the repeal of the prohibition law. The vote against liquor was largest where Baptists were most numerous. The dry forces are greatly heartened. The Governor, though voting dry had said that if the state voted wet, he would immediately call the legislature in special session and permit them to put the will of the people into effect. Tennessee, like Mississippi legalizes the sale of beer. But now that the state voted dry by such a large majority, the dry forces propose to press the battle to the gates by insisting on repeal of the beer license law, and an enforcement of all laws against the sale of liquor.

FROM OUR MISSIONARIES IN PALESTINE

These brief three weeks in the States have been a joy and it is difficult to describe how much I have enjoyed speaking here and there trying to tell our people about the work of Southern Baptists in Palestine. We are trying to approach all three classes of people in that land with the Gospel, the Jews, Mohammedans and nominal Christians. (These latter number about four or five per cent of the entire population.) Though trying to speak the testimony we have to all these, I am feeling myself drawn rapidly toward a field that will let me major on the Jewish approach.

Many people, Christian and Jew alike, smile when they know that we shall be located in Tel Aviv this fall, for most people seem to look upon opening up a work in that city as a futile attempt. It is true that the people of this twenty year old city, which boasts a population of 150,-000 are largely unappreciative of our coming to them to talk about "Messiah."

They have there a wealthy, modern city with a year old seaport outlet and bids fair to become a chief harbor for the Near East. The city is 100 per cent Jewish and prides itself on being so. To come to them with the Gospel of Christ is to them an attack on their effort to establish their national home. They suspect us of wanting them to forsake their nation when we want them to become believers in Christ, and fail to realize that a man can be Jewish by blood and Christian by faith the same as a man can be American by nationality and Christian by faith. They do not realize that we too believe in Zionism, the Zionism of the Old Testament which lets us know that the Jews will return to Palestine, some day be a nation again, and look upon Him whom they have rejected for 2,000 years. But, despite the fact that being so near the realization of their national dreams that it is difficult for such extraneous matters as the love of God in Christ to penetrate their minds or gain a courteous hearing, it is quite true that THESE PEOPLE are definitely and obviously hungry for the comfort and power that come through faith in the death and resurrection of Jesus Christ, and especially when they can be shown a scripture that indicates that the second coming of this One may have a significance for the Jewish nation.

Coming up the Mediterranean a few Sundays ago on the French liner, "Mariette Pacha," from among the different classes on the boat three of us seemed to wander together by the second day out, finding that we had great things in common-Christ who breaks down all walls of partition and a desire to preach Him to the Jewish people; there was an English woman, a converted German Jew and myself. Respectfully watching and admiring the Jews begin their Sabbath on that Friday night, we decided for a Christian service the following Sunday. Seventy per cent of the some 550 passengers were Jews; and after gaining the unenthusiastic condescension of the captain, we posted on the bulletin board that there would be a Christian service in German and Hebrew Sunday a. m., 11:00.

At that hour, to our surprise, the salon was crowded and there were only five Gentiles present. After some songs and prayers the German Christian Jew arose and preached a ringing message in German on the thirty-seventh chapter of Ezekiel, connecting it with John 3. Then I spoke in Hebrew from the fifty-third of Isaiah. Once or twice there were antagonistic cries from within and from without the room that could have broken up the service and left us welllaughed-at, had it not been the will of God that those people get the Gospel out there on the sea; for they probably would not get it anywhere else.

As this service went on the curiosity of the audience changed into interest; and as the speakers finished they were flooded with sincere questions from seekers who were wanting to search the scriptures about the things they had heard; it was difficult to get away from them

Looking At The World

By Plautus I. Lipsey, Jr. Professor of Journalism John B. Stetson University

The Japanaese military forces are plowing ruthlessly into China, determined to break the national will of that ancient people and bind it in serfdom to the restless island empire of the Mikado.

The Japanese are crafty, provident and resourceful. Ahead of the infantry, the airplanes and the sailors they have been pushing into. China for several decades a secret army designed to simplify the bloody task of the bullet, bayonet and bomb.

These advance battalions-and they are still in active service-consist of peddlers and shopkeepers. Their weapon, unspectacular but deadly,

Front pages of American newspapers publish no bulletins about the millions of Chinese lives shattered by narcotic drugs, thrust into their hands and mouths and veins by Japanese ped-

That Japan is employing opium as a major instrument of foreign policy toward China, and has been so employing it for political purposes for decades, has been authoritatively established.

It is possible that other nations have, at one time or another, used stupifying and habitforming drugs for political ends, but none so persistently and with such tragic effect as

So terribly is this true in China today that opium is one of the gravest problems in that

to get to lunch, and the rest of the trip was full of contacts, some good and others disheartening because of antagonism. But, as our services in Palestine have shown, this revealed that the Jewish heart is aching for the assurance and hope that belongs to the man who stakes everything on Christ's atoning work and resurrection; persecution and not being wanted anywhere have made many Jews ponder the claims of Christ as never before.

I wonder if we Southern Baptists fully realize the significance of carrying the Gospel to the Jew at THIS TIME. Regardless of what one may believe about the millenium or the place of the Jew in it, there are suggestions in both the Old and New Testaments, from the pen of Paul and from the lips of Christ Himself that there is yet a time for the Jew with God; this cannot be without Christ, and I believe that there is something strategic about approaching the Jew with the Gospel now. Four millions of Jews inhabited the nations of the earth one hundred years ago; today there are more than sixteen millions, a four hundred per cent increase. There is a strong nucleus in Palestine now clamoring for self government, whose energy, wealth and zeal, along with the proposal of the British to divide Palestine, bids fair to present the world with a Jewish nation in a short while, set up on the land of Abraham, Isaac, and Jacob. As this comes, Christians must buy up the time, pressing upon them the claims of Christ on their lives and on their nation.

God willing, Southern Baptists will have a preaching point in Tel Aviv after October 15. We are not going there as against the rise of the Jewish nation, but whole-heartedly for it according to the will of God and the Bible. They do not want us to come and it will not always be altogether pleasant, but as we go feeling that God has led us there we know there is a joyous service ahead; and we go with all the more assurance knowing that many here shall be spending some moments daily in behalf of the work there that God will open to us in that not-easily-approached city effectual doors for thrusting in the Word.

Address for some weeks, Box 154, Jerusalem, until settled in Tel Aviv.

Rev. and Mrs. H. Leo Eddleman

densely populated land, and the narcotic traffic is one of the primary factors in the Sino-Japanese

The history of the narcotic trade in China is long, and black. It touches with guilt a number of western powers, but especially is the record of Great Britain a terrible one. The opium war of 1840-42, in which Britain forced China to import Indian opium and took the island of Honk Kong away from China, is not a pleasant memory for Englishmen.

American foreign policy with regard to opium export, as with regard to China generally, has been an enlightened one. The United States does not participate in the legitimate narcotic foreign trade, though of course no such claim can be made of the illicit traffic.

Without digging into remote history, it is worth while to recall some matters of record in the present decade, touching opium and Sino-Japanese relations.

The murder of the Japanese Captain Nakamura by Chinese soldiers in Manchuria in the summer of 1931, was one of the irritations which preceded the seizure of Mukden and the creation of the Japanese puppet state, Manchukuo.

Nakamura, according to the Japanese government, was on a military mission in remote Manchuria. He was armed and in civilian dress and carried "patent medicine" which the Chinese declared included narcotic drugs for non-medical

Oriental experts told me (at Geneva) at that time, that Japanese often traveled in China using opium products instead of gold or money to cover expenditures.

Chinese authorities submitted to the Lytton commission of the League of Nations, on its tour of the eastern trouble zone in 1932, full documentary evidence regarding Japanese use of opium to poison the Chinese people and corrupt Chinese officials. The commission, however, ignored these evidences in its report.

The evidence, submitted by Dr. Wellington Koo (now representing China's cause at Geneva) purported to show, for example, that more than 20,000 Japanese were engaged in selling narcotics along the Kiao-Tsi railway in Manchuria; that Japanese in the Changli district, north China, posed as doctors and engaged in selling morphine, cocaine and heroin to Chinese; that there were over 300 opium dens owned by Japanese at Amoy, great city in South China, and that Japanese subjects had over 60 firms engaged in the narcotics business in Antashan, a city of Harbin, Manchuria.

These are but specimen details in a tedious and terrible record.

Again and again in the course of the league's consideration of the Manchurian crisis, the Chinese diplomats exposed the political situation as regards narcotics in the Orient. But the European powers, to whom they appealed, had unclean hands.

It remained for an American official, Stuart J. Fuller, of the narcotics bureau, treasury partment, to give the most sweeping and concrete public exposure of the politico-narcotic weapon with which Japan is poisoning the

Speaking last summer before the league's opium advisory committee, Mr. Fuller declared: "Where Japanese influence advances in the Far East, what goes with it? Drug traffic." He submitted extensive evidence of a convincing nature to support that charge.

In the part of China under control of the (Continued on page 5)

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CHRISTIAN EDUCATION

-0-Lack of time forbids the adequate treatment of this most important subject. The need for Christian Education, not religious education, is increasingly alarming.

Most of the older, larger schools and universities of this country were founded as Christian institutions, in the Christian faith. Most of the immortals participating in the erection of our great nation were trained in them while they remained distinctly Christian. But now, we find them, almost without exception, completely secularized. This is an occasion for alarm to those who stand for the fundamentals upon which the perpetuity of our institutions depend.

The whole trend of the secular schools and universities of today is away from God-away from Christ. Men seem to have forgotten that mere education in itself makes one more dangerous to society. We boast of separation of church and state, and state institutions are prohibited from teaching the Bible or Christianity, but many of them presume to attack the Bible and to teach anti-Christianity, and are leading the youth of the land away from God, the only source of safety and durability for our institutions and our Christian civilization.

Such tendencies and considerations make the distinctly Christian college indispensible, and we are of the profound conviction, after maturest thought, that our Christian colleges are the surest safeguards of our liberties as well as of our Christian civilization.

We cannot overstress Christian education, for every branch of our work is largely dependent upon it. Brethren who cry, too little missions and too much Christian Education are not thinking to the depth, width and heights of our work and of our problems. Christian education is Christian missions of every kind and character. Christian education is Christian evangelism, and it will be found as a rule that those who contribute most to distinctly Christian education, are also contributing most to all phases of Christian missions.

Mississippi Baptists own and operate three distinctly Christian colleges, Mississippi College, Mississippi Woman's College, and Blue Mountain College. We need all of them for the training of our own boys and girls. Our own boys and girls are sufficient in number to overflow them all several times over. We need to be loyal to our colleges. Their work equals the best. We should patronize them.

Mississippi Baptists are pledged in writing to maintain their colleges as A-1 institutions and to endow them to the extent of \$500,000.00 each. It would be a sin and suicidal to breach this pledge. Failure just here would cast a black shadow over all of our future activities through this and coming generations. We MUST keep the faith. We MUST maintain the standards of our colleges. It has been shockingly costly and wasteful to permit a question mark in this connection. Our honor is at stake. Friends and brethren have donated hundreds of thousands of dollars in faith of our pledge. We MUST not in against them. A religious body should be the last institution in the world to repudiate its obligations. The consequences of failure are too far reaching in disastrous possibilities to have place in our thoughts. The duty rests upon us. We must in honor perform it. Future generations will rise up and condemn us should we fail.

Finally, looking to the situation simply from business point of view, we should maintain our colleges A-1. We note from last week's Record that our colleges have assets valued at \$3,000,000.00, while our total indebtedness is ess than 16% of this amount. Much more than our entire indebtedness came to us as pure donations in faith of our pledge. Any secualr nsittution in the world would take the steps necessary to protect and preserve its property and investments under such circumstances. Mississippi Baptists cannot afford to be so stupid and shortsighted as to risk the loss of their valuable properties and investments by failure to maintain the standards of their colleges.

Christian Education is too important, too essential to all of our work and the spread of the Master's Kingdom to be longer neglected. Will not every pastor and every Baptist rally to the task of saving our colleges? We are well able. The duty is clearly upon us. Let us perform.

> Respectfully submitted, S. E. Travis.



REV. J. W. BURNETT A Pastor With A Program

Above is shown the likeness of Rev. J. W. Burnett, pastor of a field of churches around Philadelphia.

During the past summer we preached in a revival meeting at Sardis church of which brother Burnett is pastor. The crowds came, the fellowship was fine and never have we seen finer cooperation between pastor and people. There were 13 additions.

Professor Carnie Smith led the singing and did it to the satisfaction of everybody. He'll prove a blessing to any church. After a lot of questioning, we wormed a little information out of Pastor Burnett about his work. Below we give his 1937 program at Spring Creek church. Other pastors might well learn from him.

January-Missionary month-Dr. Gunter spoke -mission study book taught.

March 5-All day prayer and fasting service. April 9-Inspirational association meeting. July-Ten day school of music.

July-Revival-30 additions.

August—Daily vacation Bible school; B. T. U. study course for the full graded B. T. U., including Story Hour.

November-Bible study week.

December-Sunday school study course week. Added \$400.00 to the budget for 1937 and put the Baptist Record in EVERY HOME.

Waynesboro Baptist Church house is built and paid for, and Pastor W. A. Green and the people are happy to work and worship in it. It is a delightful house and the congregation will proceed to install an air conditioning equipment.

If your Record comes in a Pink Wrapper this week, it means that your subscription expires with this issue. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

A MESSAGE FROM THE UNIVERSITY OF SHANGHAI

The following letter has just been received from Dr. Hermon C. E. Liu of Shanghai University:

August 15, 1937

Dr. J. W. Decker, Dr. Charles E. Maddry, Dear friends:

Thank God, all of us are safe! Sino-Japanese fighting broke out near our campus about 5 p. m. day before yesterday. The Japanese invaders were firing from our back fence (near swimming pool, Kelhofer's home) and Japan canons were booming from the destroyers near the newly built wharf. For four hours, Dean Van, Mr. Beath, Dr. Hundley Wiley and I with over one hundred staff and coolies were hiding in the Science Hall basement. After 9 p. m., there was a lull. We took the opportunity to march out with Dr. Wiley and Mr. Beath's cars in front and the college car (women and children) in the rear. When we reached the Japanese Cotton Mill (Kung Dah), we were surrounded by about thirty Japanese, fierce looking soldiers with bayonets pointing to our breasts. After Dr. Wiley negotiated for a long time, they finally released us. We learned afterwards that it was through the good office of the American Consul-general. We certainly had a narrow escape!

We all went to the downtown school. Then the air raid took place yesterday. And over 1,000 people were killed in the spot where I passed but a short while ago. We were obliged to move away from the Baptist building area and I had no place for my family. And it was horrible! We have finally found a small room on Bubbling

The situation is very dark and I may not live to write another letter to you. Please send my love to all friends in America. We appreciate all that you have done for China and for the "U." May I earnestly hope and pray that you and other friends in America will help rebuild the University of Shanghai and re-enforce the Christian work in China. We must carry on. May God bless you all.

With farmest regards.

Hastily but affectionately, (Signed) Hermon C. E. Liu.

A new \$100,000 athletic building for Baylor University, Waco, is the gift of Mrs. Rena Marrs McLean of Beaumont.

Eleven additions at Philadelphia the last three Sundays-a spirit of perrenial evangelism growing here. Church well organized and working. Yours in Him .- D. A. McCall.

North Central Miss. Pastors' Conference meets at Durant 10 a. m. Monday, Nov. 8. On the program are A. E. Lucas, Devotional; Outlines of Sermons Recently Preached, N. G. Hickman, C. E. Farr, A. T. Cinnamond; How To Make The Cooperative Program More Effective, W. R. Haynie; Round Table Discussion; Cooperative Program, R. B. Gunter; Fellowship Luncheon. This conference represents the counties of Holmes, Carroll, Montgomery and Attalla.

PASTORAL CHANGES: W. Plunkett Martin resigns as associate pastor in La Grange, Ga., to accept a call to Barton Heights Church, Richmond, Va.; W. G. Veal resigns at Clayton, Ala., to return to Georgia; Jesse Hughes resigns churches near Columbiana, Ala., to enter the Baptist Bible Institute and pastor a church in New Orleans; C. F. Moffitt resigns at Aliceville, Ala., to enter the Louisville Seminary.

Marks Baptists and friends know how to go to church despite a pressing cotton season and acute church problems. Pastor George Gay and the church are making rapid progress in kingdom work. Mrs. Gay is a splendid assistant to him. This preacher was privileged to stop in the splendid home of brother P. M. B. Self and family-lovely people. Seven additions, four for baptism, and we were told some people returned to church who had not been for a long time. -D. A. McCall.

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EDITORIAL

Some weeks ago a series of articles on this page dealing with passages of scriptures often misunderstood was interrupted by the absence of the writer. Others may need to be discussed in later issues. There is one which presses now on our mind for treatment, which is perhaps not so much misunderstood or misinterpreted as it is passed over without being understood at all. This is found in Philippians 3:11 and reads, "If by any means I may attain unto the resurrection from (or of) the dead."

It occurs in one of the most beautiful and meaningful chapters in the epistles of Paul, in one in which he is showing the difference between a religion of human effort and one of divine power, between a religion which consists of man's observance of the righteous requirements of the law, and that which is wrought in us by God's working in us through the faith which we have exercised in Christ. One depends on our own efforts to keep the commandments of God. The othed depends on the divine life flowing into us and through us for the vivifying and vitalizing of all the potential energies of our souls which had hitherto lain dormant and dead.

Paul knew them both. He was bred and born in the former, and became acquainted with the latter when as he said, "It was the good pleasure of God to reveal His Son in me." He knew the first as perhaps no other of his generation knew it, and as few of any generation have known it. He knew its value and its limitation. He was a Hebrew of the Hebrews, circumcised on the eighth day, a Pharisee in his devotion to the law, zealous to the point of fanaticism, and as touching the righteousness of the law found blameless. No man knew the law better, loved it more, nor obeyed it better than he.. But there were some things which it could not do. It could not make a dead man alive. It could not change a man on the inside and make of one who is a sinner by nature, a partaker of the divine nature, a child of God. It took the law of the Spirit of life in Christ Jesus to make one free from the law of sin and death. Paul had learned the limitation of the law and the unlimited power of the Lord Jesus Christ.

And when he learned this he threw the whole system of righteousness by the law overboard. It was so much useless baggage forevermore. He says, "What things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord, and do count them but refuse that I may

gain Christ."

Let us not get the idea that Paul is merely abandoning one philosophy of life for another, nor one system of theology for another. No, he is like a chicken come out of the shell which was its coffin into the life and liberty and glory of the gospel of Christ. He is like the cocoon which has been wrapped in the grave clothes in which the tiny worm has enshrouded itself into the open air and sunshine which is the home of the butterfly.

We will not understand the gospel until we recognize that the knowledge of it and faith in it, brings life from the dead. The Christian can say with his Lord, "I am he that was dead, but behold I am alive forevermore." "Christ died unto sin once, but the life that he liveth he liveth unto God." "Like as Christ was raised from the dead, so we also might walk in newness of life." "If we have become united with Him in the likeness of His death, we shall be also in the likeness of His resurrection." "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me." "But God being rich in mercy, for His great love wherewith he loved us, even when we were dead through our trespasses, made us alive together in Christ."

Now that is Paul's conception of the Chris-

tian religion. It is life from the dead. But he does not represent it as a thing fully attained, but as a life begun, with infinite possibilities of attainment here and now in this world. We have begun to live, but the fulness of life is something which he said he had not attained. It was always something just ahead of him, something too big to be grasped all at once, too high to be reached at one leap, too much even to be understood in its fulness. That is why he says, "If by any means I may attain unto the resurrection from the dead."

Now let us not get the idea that he is speaking of something to be realized in another world, or another state of existence. It is something which he seeks to realize now, not for his own sake only, but for what he may be able to do for others. That he is referring to an attainment in this life is indicated by his saying, "Not that I have already obtained, but I press on."

There is something in the Christian life ahead of us, that lures us on. Paul describes it in a number of clauses here: "That I may know Him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death." But the one that we are seeking to make clear here is, "If by any means I may attain unto the resurrection from the dead." Paul in many places makes it plain that potentially and vicariously we are "raised together with Christ." But what he wants for himself and for us is that he may realize this in personal experience and demonstrate it in our life before the world. He would so have the power of the risen Lord in him that people would look at him as they looked at Lazarus when he came out of the grave, knowing that the change is one from death to life, one that only a divine miracle could accomplish. It is such a change, such a transformation as can be likened to nothing but resurrection from the masses of a dead world, or possibly from a dead

Two other quotations may help us to understand something of what he meant by "attaining unto the resurrection." In Romans eleven Paul is speaking of the great good that has come to the Gentile world by the temporary rejection of the gospel by the Jews. Then he turns and says, "If the casting away of them is the reconciling of the world, what shall the receiving of them be but life from the dead." Their turning to the Lord will have an effect like people coming out of their graves.

The other passage is Paul's prayer in Ephesians 1:19, that they may know "what is the exceeding greatness of His power to usward who believe, according to that working of the strength of His might which He wrought in Christ when He raised Him from the dead, etc." Here is a prayer that the resurrection power may be projected and continued in us in the same proportion as when it lifted Him from the grave and put Him on the throne of the Universe. Have you ever realized what it is possible for a Christian to become and do in this life? Infinite possibilities are immediately before us. Unattained and unused resources are just ahead, yea within our reach.

FALL BOARD MEETING ANNOUNCED

The regular semi-annual autumn meeting of the entire Foreign Mission Board will be held in the Foreign Mission library, third floor, 601 East Franklin Street, Richmond, Virginia, Octob er 13-14. All local and state representatives are urged to be present. Several items of great importance will be considered.

A news dispatch dated September 8th states that after a harrowing trip from Mokanshan, Miss Helen Yates, Miss Elizabeth Hale and Mrs. M. T. Rankin and two daughters had arrived safely in Shanghai.

-BR Pastor F. F. Brown recently underwent a major operation at Knoxville, Tenn.

FOR THE FIRST TIME THE BAPTIST RESCUE MISSION IS WITHOUT A CAR

Two weeks ago after attending four associations in Mississippi in the interest of this Mission on my return while driving at night I ran into an unlighted, loaded truck parked on the highway. I narrowly escaped instant death but suffered and still suffer from very painful injuries. But my car is so nearly a total wreck that it does not seem prudent to try to repair it.

Up to this time I have personally bought all the cars used for the Mission. But had just finished paying out this last one and am not now able to buy another. And yet do not see how we can possibly do without one for the Mission, it is needed so nearly constantly.

Now if the Lord will lead the Mississippi friends of this work to help us get a car that shall be owned by the Mission it will solve the problem at once.

Let funds given for that purpose be so designated, as I do not feel free to use funds sent in for daily expenses for buying the car, and then the funds are too scarce to permit it unless greatly increased.

J. W. Newbrough, Supt. 740 Esplanade, New Orleans, La.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

SOLUTION FOR OUR DEBTS

More than a year ago a solution was offered for retiring the Mississippi Baptist Convention's indebtedness. The solution was for the colleges belonging to the Convention to purchase with endowment funds all outstanding bonds of the Baptist Education Commission in Mississippi, and that the Convention pledge to the colleges 5% interest on the face value of the Commission's bonds, this rate of interest being as high as the colleges are able to obtain from their investments.

The only objection thus far raised has been that the Southern Association of Colleges and Secondary Schools would object to the colleges investing endowment funds in the bonds of the Convention which owns the colleges. In answer to this objection, the following may be said, to-

First, the Southern Association has been, and is at present, recognizing some of our Baptist colleges as standard colleges simply on faith in the Convention's promise to pay bonds which have been issued in behalf of said colleges.

Second, to pay 5% interest on outstanding bonds and to pay principal over a long period of time will render more certain the meeting of the obligations assumed by the Convention for the colleges than for the Convention to continue trying to pay 6% interest annually and all of the principal of the indebtedness until and by 1947.

Third, if the colleges receive as good rate of interest from the Convention as they can receive from any other source, why should the Southern Association, or any other creature, object to the investment of endowment funds in bonds authorized by the Convention?

Fourth, the principal of the indebtedness of the Mississippi Baptist Convention is at present \$472,000.00. 5% on this amount is \$23,600.00 annually. The Convention can easily pay this amount out of Cooperative Program receipts by increasing the emphasis upon the Cooperative Program for the coming year. Then why should the Southern Association object?

Fifth, by continuing to apply all Five Thousand Club receipts on the principal of the indebtedness of the Mississippi Baptist Convention, the principal can be gradually reduced. This reduction will automatically reduce the annual interest.

the purpose of by individuals as an investme thern Associati Association acc o pay \$20,000 our girls' colleg be much more rear to the coll ng bonds than annual suppleme \$595,000.00 wor colleges and 7 debtedness at obligation of th in 1933 and the ness amounted interest plus the to our girls' sc not including a the Southern he ability or Baptist Conven 600.00 annually ncrease the fa n the Mississip we point out th with the excep been paid, and the indebtedness Now, let us derived from ti

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Sixth, by this method all of the interest on he bonds could be used by the colleges in ducating our Baptist boys and girls, and the gaptists of the State will more readily make ontributions for this purpose than they will for he purpose of paying interest on bonds held by individuals who purchased the bonds merely as an investment. Then why should the Souhern Association object to this plan when the Association accepted the commission's promise pay \$20,000.00 a year as a supplement to ur girls' colleges and when the Convention will e much more certain of paying \$23,600.00 a ear to the colleges in interest on the outstandng bonds than it would of paying a \$20,000.00 annual supplement to two colleges and interest on 505,000.00 worth of bonds at 6% for all the olleges and 7% interest on \$46,000.00 of indebtedness at banks? For the annual interest obligation of the Mississippi Baptist Convention in 1933 and the interest on the bank indebtedness amounted to \$38,920.00. This amount of interest plus the \$20,000.00 supplement promised to our girls' schools made an annual obligation, not including any principal, of \$58,920.00. Surethe Southern Association should not question he ability or the integrity of the Mississippi Baptist Convention if it promises to pay \$23,-600.00 annually to all the schools. To further ncrease the faith of the Southern Association the Mississippi Baptist Convention's integrity, we point out that all of the interest since 1933, with the exception of one year's interest, has een paid, and \$170,000.00 of the principal of the indebtedness.

Now, let us note some of the benefits to be derived from this solution of this troublesome debt problem. First, it will release the Convention from the continuous strain of trying to meet promises made during prosperous days. In the second place, the credit and honor of the denomination can be restored. In the third place, we can place all of the emphasis on the Cooperative Program and the Five Thousand Club, and not have to spend so much time in the churches and associations and in conventions talking about debts.

There are two very important reasons why something should be done. The first is that the heavy draft upon the Convention's funds by the educational obligations greatly cripples strictly missionary work. The annual obligation for educational debts until 1948 ranges from \$56,000.00 to \$58,000.00. This includes principal and interest. This calls for a very large proportion of Cooperative Program receipts.

The second reason is that there will be due in principal and interest by December 1st of his year approximately \$127,000.00. The creditors of the Baptist denomination want their money at that time. They have a right to expect it. It is hard for the Convention and its institutions to teach righteousness effectively when righteousness is not being practiced. One of the first considerations when considering the worth of a man is his dependability. Can you count his promise at one hundred per cent? If not, he is devaluated. This is no less true of churches, religious institutions and religious organizations. Something must be done. The right thing should be done. The writer will, therefore, appreciate readers' reaction towards the statements given in this article.

MARTYRS NEEDED

Information has come that some of the Southern Baptist Convention missionaries in China are not leaving their fields of labor. Information has also come that Roman Catholic missionaries are not leaving the war-stricken section. The attitude on the part of these missionaries will have a very wholesome effect upon their work in the future. Let us pray that their lives may be spared. "He who fights and runs away, may live to fight another day," has been quoted many a time, but the person who fights and does not run away can put up a better fight if another

day comes. It is the feeling of this writer that our missionaries will make a tremendous mistake to come home at this time when Chinese need comfort so much. Florence Nightingale made an everlasting name for herself by going out on the battlefields to administer to the suffering soldiers, and going without food and sleep for forty-eight hours at the time. When David Livingston was urged by Stanley to go back to England and leave the dark continent of Africa, he turned and nailed over the door of his little mission station a cross and said, "I cannot go home now, for my work is not done; but when my work is done, then I will go home," pointed heavenward. His dead body was found in a posture of prayer. The Africans kept his heart while his body rests in Westminister among the great of the ages. But this would not have been the story had he listened to Stanley. By staying he won Stanley who made his appeals to the English people to send reinforcements to Africa. May we not believe at this time for our missionaries and for all of the work of the followers of Christ His words when He said, "If ye have faith as a grain of mustard seed . . . nothing shall be impossible."

But the Foreign Mission Board, according to a statement just received from Dr. Charles E. Maddry, Secretary of the Board, has been put to extra expense to the amount of \$25,000.00 already in removing missionaries to safe zones. Let us rally at this time with increased contributions to the Cooperative Program in order that the Foreign Board may be reinforced, and let us also pray that it may not become necessary to bring our missionaries home. Portia said, "As that little candle throws its beams, so shines a good deed in a naughty world." It appears from this distance that the missionary's opportunity is greater now than it has ever been. If our missionaries let their lights shine in the midst of this turmoil, they will be making history which future generations will be pleased

LOOKING AT THE WORLD

—o— (Continued from page 2)

Nanking government, good progress has recently been made in reducing raw opium production, according to Mr. Fuller, who praised the Chinese authorities for their sincere efforts at suppression of the evil.

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"The province of Hopei," the American official told the international group, "in which Peiping, Tientsin and the so-called demilitarized zone are located, has become the seat of the world's most extensive manufacture of illicit heroin. The conditions in Peiping, Tientsin and Eastern Hopei are appalling and beyond description. In Hopei the traffic is engineered and controlled by Japanese and Koreans."

Mr. Fuller added that illicit traffic in stupefying drugs is extending from the Hopei area down toward the Yangtsze valley area, the most populous part of China and including Shanghai, Hankow and Nanking. His remarks continued:

"Last year I characterized the situation in Manchuria and Jehol (Mongolian province) as terrifying. According to information received, the condition in that area is now almost beyond belief. This is the one region in the world where the governing authority not only makes no effort to prevent the abuse of narcotic drugs but actually profits by the rapid increase of narcotic addiction."

(The "governing authority" here referred to is Japanese.)

"The degradation of the population of Manchuria through the increasing use of opium and its derivatives has actually come to a pass where even Japanese newspapers published in that area have been moved to protest."

Mr. Fuller here read articles written by a Japanese editor at Mukden, asserting that under the government license system the use of the poisonous drugs is spreading, that large num-

bers of young people have taken to narcotics, that it is inconsistent for government to advocate health measure and yet permit the population to be poisoned by narcotics, and that opium and its derivatives are a blot on Manchukuo's honor.

It has long been the boast of the Japanese that no Japanese is ever a narcotic addict. Indeed, far eastern and opium authorities have told me they never knew a Japanese to be an addict. The bartender does not swallow his own poison.

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But, Mr. Fuller revealed that in Chosen (Korea) this year a Japanese college student was arrested on a charge of opium addiction.

Chosen, a victim of Japanese absorption, is now described as the seat of vast poppy production and exporter of great quantities of opium to Manchuria. The Japanese use the drug to subdue their Chinese subjects, untamed by force of arms and imperial dignity imported from Tokyo.

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Under Japanese rule in Manchuria, in 1935 nearly 6,000 persons (Chinese) were reported to have died from narcotic poisoning, without any provision for burial. These miserable victims of Japanese policy are thrown on the public ash heaps, their bodies rotting in the public view.

It is worth reiterating that this murderous policy, carried out to a horrifying "success" in Japan-conquered Manchuria, is now being pressed with vigor in the rich provinces of north China, south of the Great Wall and north of the Yangtsze valley.

Examination of the situation in China discloses that the central government is making heroic efforts to control production of opium and to reduce the consumption of the derivative drugs. The headsman has been called in as an aid, and the heads of hopeless addicts are lopped off by the hundreds, so desperate is the Nanking authority's determination to improve the condition.

China remains, however, the largest single producer of raw opium in the world. Under Chinese control, this production is being reduced; under Japanese domination it is being increased, and will be increased further.

When the Japanese penetrated into Mongolia, province of Chahar, they immediately forced an increase in the area sown to poppy, and set up a morphine factory. A second morphine factory started at Kalgan is authoritatively reported to turn out 50 kilograms of heroin daily, or 15 times the legitimate needs of the entire world!

This is a situation on the other side of the world, but it concerns America acutely. Mr. Fuller, our treasury official and expert for narcotics, asserts that the tide of narcotic traffic, which formerly flower from west to east, has now turned and is flowing, though illicit channels, from China to Europe and North America.

The illegal traffic in stupefiants in the United States is another terrible picture. The number of addicts is beyond the imagining of anyone not especially informed on the subject. The youth of the land is being introduced to the vicious habit—high school girls being particular targets for exploitation by the narcotic gangsters.

Some social workers fear that narcotic addition may wreck American civilization, as it has helped to wreck the civilization of the most populous country on the earth.

PASTORAL CHANGES: M. R. Regan resigns at Smithview, Ky.; A. M. Gregory resigns at Eagan, Tenn., to do evangelistic work; J. L. Wallace goes from Miles to Franklin, Texas; Frank Weedon goes from Jacksonville to Denton, Texas; L. B. Jones has resigned at Daybiu, La.; R. B. Middleton goes from Dubach, La., to El Dorado, Ark.; R. L. Cook of Gilbert, La., has been called to Monte Sano Church, Baton Rouge.

EVANGELISM AND GOD'S OWNERSHIP Perry L. Mitchell Clarendon Baptist Church Arlington, Va.

These are hard days through which we have been passing. Every generation has had to face troublesome times. History seems to show that with the coming of periods of trial and testing people would turn to God. When trouble drives people to the throne of grace we can thank God for the trouble. During the past depression which has left the world in fear and crime we can but wonder what has happened to our leaders. Where are our great Christians today? Has the church been so busy struggling for existance that she has been turning out little men? Some one in referring to the caliber of Christians we see today refers to them as "Bantam Baptists," "Midget Methodists," and "Pigmy Presbyterians." Where are the members today who have a burning passion for lost souls? Evangelism is the most prominent expression of the church. It sent people out to the ends of the earth. It took the last cent of their money. It tied the church to a needy world.

But why should the church want to save people? Is it not because deep down in our souls we accept the teachings of Jesus as final? He taught that people out of fellowship with God were cut off from God's blessing of life eternal. Such people were in sin because they refused to come under the shed blood of Christ. We think of lost souls as those in far away Asia, or Africa, or South America. But God knows no limits to His field. He sees as lost souls those in our homes, our Sunday school, our Woman's Society and among our men. These, also, should be upon our hearts.

Let us realize that if the church is not concerned about the spiritual condition of these unchurched people no one else will be. God told the church to go make disciples; He left it with the church. Jesus showed the value of a personal visitation. He invited Matthew, Simon, Zacchaeus and others to consider His program of living. Churches always grow under a concern for lost men. The greatest periods of expansion for the church have been during periods of lay visitation. These have been known as the periods of men, monks and Methodists, Lay-men, Lay-orders and Lay-preachers. When interested in lost souls we pray, and study the Bible and worship God.

This brings us to the place of dedication where we recognize the Lordship of God in every compartment of life. When our sins were nailed on the cross with Jesus He took out of our lives everything that was ungodlike and selfish. It left us wholly His. Let us ever remember that Jesus Christ is a slave-owner. The Apostle Paul took special delight in referring to himself as a bond slave, not as a house servant but as the slave of Jesus Christ. Paul saw all about him Roman slavery, the worst type of slavery in the world. He studied it for a time and then said of all Christians, "Bond servants of Jesus Christ." The slave had no right of his own. His owner could do with him as he willed. He had no right to acquire property, but merely to use that portion of his master's which had been placed in his possession. Paul said, "God is my owner, my disposer." Paul spoke of God as his Despot. Jude called God a Despot. John, in Revelation referred to God as a Despot. These all saw God with absolute authority over all life and all life's possessions. But they also saw God as exercising this authority in love and affection. Therefore we are urged to be obedient to our Master, and to do whatsoever He commands us.

Let us remember that God is desirous only of our love and devotion. Surely if we love God we will want to help reveal His love. Ezekiel saw God as a rainbow and surrounded with a halo of glory which, in turn, fell upon his own face and sent him out to reflect God's glory to men. God is anxious today that we reveal his love in human salvation. It is not easy to forgive, but God sends us out to reveal to others

the forgiving spirit which He has shown toward us. The world is hungering for a touch of human love and the church must be the group to extend a helping hand. Servants of Jesus Christ? Yes. Placing all that we hold at the disposal of Jesus. Every servant of Jesus must be serving or he becomes an unfaithful servant. Our only question or concern, as a bond servant of Jesus is, "How shall we serve Him?" and until that question is properly answered we shall have no true peace in our lives. He expects us to carry out his dying wish, "Go and make disciples." To do this we must be dedicated to Him who is Lord of lords and King of kings.

Why not set aside November for Evangelism and Rededication? Our church recently set aside such a month and we called the third week, "RECOGNITION WEEK." At our mid-week service we discussed, "The Group in which we Serve." Attending in groups were our church officers, deacons, W. M. U. leaders, Bible school officers and teachers, Brotherhood leaders and B. T. U. leaders. These pledged themselves to full cooperation in anything the pastor asked of them during the coming six weeks. We believe that only a rededication and loyal membership can form AN EVANGELISTIC CHURCH.

SEVENTY-NINTH SESSION OF SOUTHERN BAPTIST SEMINARY OPENS By Porter Routh

Reminding the students that the Christian religion faces a world crisis in the rise of dictatorships and militaristic governments, Dr. John R. Sampey, president of the Southern Baptist Theological Seminary at Louisville, Ky., officially opened the seventy-ninth session with more than 400 ministerial students present on Thursday, September 21.

"World conditions at the present time are more critical than they were before the world war," Dr. Sampey, who returned three weeks ago from England where he was the Southern Baptist representative at the Oxford Conference on Christian Life and Thought, told the assembled students. "and the challenge for us to act as real Christians is greater than it has been in our generation."

Pointing to the conditions in China, where he visited last year as the Southern Baptist representative at the China Baptist Centennial, Dr. Sampev expressed the hope that the Baptist men who are missionaries would stav with their suffering Chinese brethren despite the war danger.

"Of course, we must remove our women and children," he said, "but I trust that the men will stay with the Chinese Christians in this time of trouble as well as during the time of peace. The Christian religion will lose a part of its power when we cease to make it a dangerous religion. Paul was a great missionary and Paul was not afraid of danger."

All of the members of the faculty were seated on the platform for the opening session and were introduced to the student body.

On Tuesday night, the assembly room in Norton Hall was packed for the inaugural address of Dr. Edward A. McDowell as a regular member of the faculty. Dr. McDowell has been an instructor for two years and now has the title of assistant professor of New Testament Interpretation. Dr. McDowell presented in a clear and concise manner his arguments for the structural integrity of the fourth Gospel. His address will be published in the October issue of the Review and Expositor. In a preface to his address, Dr. McDowell attributed his interest in Greek New Testament Interpretation to the late Dr. A. T. Robertson, Southern Seminary professor who received world renown as a Greek New Testament scholar. As a fitting climax to the entire day, Dr. McDowell affixed his signature to the historic faculty register signifying his loyalty to the Seminary and affirming his belief in the Articles of Faith of the school. Dr. McDowell's signature was the twenty-eighth in the historic book which bears the signatures of

Boyce, Broadus, Manly, Williams, Whitsitt, Mullins and other beloved Seminary teachers.

Prospects for the school year are most encouraging. Ministerial students are enrolled from all of the states in the Southern Baptist Convention, a number of states in the North and West, and several foreign countries.

"HE SHALL REIGN, HALLELUJAH!" Dr. F. W. Powell

Over thirty years ago, Dr. Lorrimer, the prince

of the American platform of the past generation,

visited Asheville. Speaking in the First Baptist

Church, he told the story of the closing night

of the Congress of Religions at the first Chicago World's Fair. He told how they had planned for Buddhism and Christianity that night by having a priest of Buddha present the claims of his religion and then have a minister of the Gospel present the claims of Christianity. Dr. Lorrimer said that never in his life did he pray so much for anything as for that meeting. He went to his seat at the platform in that immense auditorium and looked out over a sea of faces, with gallery upon gallery filled to the skylights, he reverently prayer as never before: "Oh God, help the man who speaks for Christ to speak well." He pictured the Buddist priest, a man of matchless physical charm with a voice which carried a caress in every accent, feeling his way into the good graces of his audience until assured of himself he first presented his plea for Buddhism and then with daring boldness he dipped the pen of his eloquence in the ink of slander and began to besmirch the birth of the Son of God. Dr. Lorrimer said: "I couldn't stand it. I arose from my chair to pull him down. But a friend touched my arm and reminded me that the heathen was speaking in his own time and that our man would answer him." Then while the priestly orator soared on to higher flights Doctor Lorrimer sat and prayed that the man who was to speak for Christ should speak well. He said that when the Buddhist priest had concluded it seemed that a countless host of people cheered him to the echo. And the man who was to speak for Christianity arose, came to the book board, unrolled a large sheaf of manuscript and began to read his presentation of the claims of Christ. He had scarcely begun when a breeze of wind came in through one side of open windows and carried the now scattered sheets of the speaker's address out into an alley on the other side of the auditorium. And the man who was to speak for Christ stammered out a few more words and sat down in humiliation. Doctor Lorrimer said he thought the cause was lost. His Lord seemed to be crucified anew-and nobody cared. He bowed his head and wept. But he sensed the brooding of a mighty movement about to begin. He looked up and yonder in the topmost gallery, D. L. Moody had previously placed five hundred men, his male chorus. Their leader was standing, leaning over the railing, and lifting his baton, he cried: "Jesus shall reign wher'er the sun does His successive journeys run; His Kingdom spread from shore to shore, Till moons shall wax and wane no more." And those five hundred men shouted forth that song as a conquering challenge to men and devils in earth and hell. They swung into the great chorus, "He shall reign, hallelujah!" And then others in other galleries and on the lower floor, and in the orchestra pit and up on the platform were getting up, more and more to sing with them, "He shall reign, hallelujah!" Doctor Lorrimer said he saw the Buddhist priest reach for his turban and start out back of the stage, and he thought, "I do not belong here either. My faith in God was too weak. We tried to win victory in our own way and failed, and the Lord has come down here—and the whole building is swaying now as the greatest crowd of people I ever saw would join in His Coronation under the spell of an unexpected song." He left for his room, to spend the night in prayer, and when he knelt by his bed in the

hotel he coutriumphant still ringing think of thi head in his joy and said hallelujah!"

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hotel he could not ask God for a thing. The triumphant chorus back in the auditorium was still ringing in his ears. He gave up trying to think of things to pray about. He bowed his head in his pillow and burst out in tears of joy and said: "Blessed Jesus, Thou shalt reign, hallelujah!"

We are living in awful times these days. Sometimes the very foundations seem dissolving. Civilization is on the verse of collapse. We have failed in our way. Why not try God? Why not give Him the right of way in our hearts and lives? He has promised victory for His church. And all power is His.

Truth forever on the scaffold, Wrong forever on the throne,

Yet that scaffold sways the future, And beyond the dim unknown

Standeth God within the shadow, Keeping watch above His own.

The battle is on in the world today, but the victory is the Lord's. Let us look to Him and live and die for Him. We can conquer only in Him.

He has sounded forth the trumpet, That shall never sound retreat;

He is sifting out the hearts of men before His judgment seat.

0, be swift my soul, to answer Him! Be jubilant, my feet!

Our God is marching on.

—In the Evangel, from the Baptist and Reflector.

STUDIES IN THE CHRISTIAN LIFE Harold E. Ingraham Baptist Sunday School Board Nashville, Tennessee

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The title above "Studies in the Christian Life" is the general subject of our Sunday school Uniform Bible Lessons for the fourth quarter of 1937. What a subject this is, and what an opportunity it presents: And the aim stated by the committee is "To create and deepen individual fellowship with Christ and to quicken the conscience of Christians that they may carry the spirit of Christ into all their activities and relationships." Now, that's glorious! What is going to be done about this opportunity? God forbid that it shall be treated casually, allowed to pass by with only the individual attention and treatment of segregated teaching in the different classes. What are general superintendents for? What are department superintendents for? And where will the pastors ever find a finer opportunity for a churchwide study of the Christian life? Look at these lesson subjects and strive to visualize what it could mean if an individual church really should get serious in the consideration, acceptance, and actual living out of these things.

What Can Be Done? Let the Pastors Act. Let the pastors call quickly for conference with the Sunday school leaders. Survey these lessons and make plans. (1) Announce a parallel series of sermons on Christian Life directed toward the support the aim as stated above for these lessons. (2) Use the prayer meetings-present a challenge for a greatly increased mid-week attendance and use this meeting for extra in-between related study and for deep searching prayer for an increased fellowship with Christ and greater Christian consecration. (3) Urge the teachers to so teach as to secure more real Bible study. Picture their task to them as that of securing home study on the part of the pupils. Urge them to get a more prayerful atmosphere into their Sunday morning work. Pray for a "Committment Revival" among Christians. (4) Work with your general superintendent (and with department superintendents) to plan for a revival of Bible study. (5) Point it all toward a real revival. The word is revival, and it applies to the church-to Christians. Truly here is an ideal approach in these Bible Studies in the Christian Life. Let the pastors lead out.

Let the Superintendents Get Busy. It is certainly the superintendents task to lead in the Bible study work of his school. His greatest need in the furtherance of his work is for more consecrated workers. Here is the series of Bible studies he surely has been praying for. (1) Cooperate with the pastor. Draw the pastor into conference with the school's leaders and make plans. (2) Arrange for preview studies of these lessons with all the teachers. (3) Out of these occasions, set up some definite aims for enlargement, motivated by the great value of these studies. (4) Plan again to go after every church member who is not in Sunday school. They need these studies. (5) Motivate your October Training Courses in administration and department work by presenting the opportunity of these Bible lessons and the necessity for a good functioning Sunday school to make the most of it. (6) Plan your Sunday morning assembly periods to foster these lessons—to secure a deeper study of them-to keep up the continuity -to point toward definite ends of consecration and evangelism. (7) Lead all department superintendents to so use their assembly periods. (8) Urge the pastor to use the preaching services to announce these studies and to challenge the people.

Let the Teachers Teach. What a high and holy task is the teaching of this series of lessons. What a gigantic opportunity and responsibility is involved. (1) Let the teachers pray for wisdom, for the power of the Holy Spirit, for a completeness of self-consecration. (2) Study as never before to so learn these lessons and how to teach them as that the pupils shall see Jesus anew and afresh in all his glory and fulness of meaning for Christians, (3) Do some extra stury. Study the larger lessons, thoroughly. Search out and read parallel passages. Secure and read some worth-while books on the Christian Life. Ask your pastor or write your State Baptist Book Store, or the Sunday School Board at Nashville, Tennessee, for suggestions. Study. (4) Conceive of this opportunity in terms of leadership, of leading the members of your class to study these great Bible lessons for themselves. Check up on their study. Invite their questions, both in class and privately. Assign questions and subjects. (5) Charge the class officers or a special committee to report from week to week on what in these studies affect the activities of the class, and how. And on what should affect the individual lives of Christians, and how. (6) Lead your class, as never before, to support the preacher and the preaching services. Invite the pastor in for a word about the church-wide plans in connection with these studies. (7) Pray and lead your class to pray for a revival—for a deepening of the sense of fellowship with Christ and consecration to his

FACING THE FUTURE C. Z. Holland

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The district associations throughout the state are meeting at this season, hence many pastors are busy preparing church letters, writing mission reports and the like. Many churches are taking advantage of this season to make contributions to our mission program. Our pastors find themselves facing large congregations in their churches and have great opportunities for laying the foundation of an enlargement program. Now is the time to make the necessary preparation for the Enlargement Campaign (Every Member Canvass).

The success of such a movement is largely dependent on the preparation that is made. I trust that worthy programs shall be presented to our people, such as will challenge them to bring all the tithes and dedicate them on the altar of God's sanctuary.

It is time for us to put emphasis on the main things. I believe that the Cooperative Program is not only a means whereby all the interests that Southern Baptists foster share in an equitable way, but that it is constituted to challenge our people to give more sacrificially to a great kingdom program.

SALVATION BY GRACE THROUGH FAITH

The following brief statement by President John R. Sampey was made on the closing day of the Edinburgh Conference on Faith and Order. There had been extended discussions in which the representatives of the Orthodox Greek Catholic Church, the Anglican Church, and the Lutheran Church had exalted the so-called Sacraments as in some real sense necessary to salvation. On the closing day, addresses had to be quite brief; but this is a comprehensive statement and gives the position of Southern Baptists clearly, and we are glad to give it publicity in our editorial columns:

"Mr. Chairman: Southern Baptists, with a communicant membership of 4,458,000, are of one mind in affirming that men are saved by faith in Christ Jesus, without the necessary intervention of Church, Priest, or Sacrament. Men are saved one by one and not en masse. Jesus says, 'He that loveth Me shall be loved by My Father, and I will love him, and will manifest Myself unto him.' (John 14:21). He also says, 'I am the vine, ye are the branches; he that abideth in Me, and I in him, the same beareth much fruit: for apart from Me ye can do nothing.' (John 15:15).

"Our Lord deals with the individual. He said to Nicodemus, 'And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth may in Him have eternal life.' (John 3:14, 15). Then follows that greatest single verse in the Bible, 'For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life.' (John 3:16). We believe that salvation does not come through ministrations of a priesthood, or the so-called sacraments of the Church, but through union with Christ by personal love and faith. Whoever learns through reading the New Testament, or through the witness of a disciple of Christ, the message of God's love in Christ, can be saved, if he believes on the Son of God and enthrones Him in his heart and life. If he is truly saved, he will show his love by keeping Christ's commandments. He will confess his faith by baptism. He will associate himself with Christ's followers in the church, and earnestly strive to observe all that Christ has commanded, including participation in the Lord's Supper as a memorial of Christ's death on the cross for our sins.

"The report which we are considering seems to me in many places to put the Church with its Ministry and Sacraments between the sinner and his Saviour. Our Lord Himself has said, 'I am the Way, the Truth, and the Life—no man cometh unto the Father, but by Me.'

"I have the distinct impression that in the findings of the Conference, though we affirm more than once our belief in the Saviourhood of the Lord Jesus and His sole Mediatorship, yet time and again the Church and the Sacraments are thrust between the individual soul and the Saviour, as in some sense essential to his salvation."

Pastor T. A. Sumrall has resigned at Sumrall and accepted a call to a church in Texas.

The editor had the privilege of speaking Sunday morning to the saints at Pelahatchie, where he was pastor for five years in years agone. They are doing better now under the leadership of Pastor D. H. Barnhill. It was a pleasure to greet old friends and to shake hands with those of more recent date. We had a few minutes with Dr. Clarke, son of the veteran N. L. Clarke among Mississippi Baptists. Dr. Clarke has now been confined to his bed for some months.

Mission tracts, and pledge cards will be furnished from this office without charge. We are anxious to serve you. We are glad to give such time as we may have to assist pastors in putting on the Every Member Campaign. It is our plan to organize as many associations as possible and get every church to cooperate in putting on the Every Member Canvass.

Mississippi Woman's Missionary Union

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss. Personal Service—Mrs. M. O. Patterson, Clinton, Miss. Vice-President—Mrs. G. W. Riley, Clinton, Miss.

OUR STATE OFFICERS

President—Mrs. Ned Rice, Charleston, Miss. Corresponding Secretary—Miss Fannie Traylor Young People's Secty.—Miss Edwina Robinson Mission Study—Mrs. J. H. Nutt, Rosedale, Miss Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss

Intermediate G. A. Houseparty, October 8th-10th, At Blue Mountain College

The article below is a message given at one of our associational meetings on Faithful Fostering by an associational young people's leader. We believe it is worth passing on to others.

FAITHFUL FOSTERING—OUR YOUNG PEOPLE

Luke 1:66: "What manner of child shall this be?" so asked the hillfolk of Judea many years ago concerning the child named John Baptist. And so it could be asked of every child in your home and mine. We do not know the answer to that question. Every child holds the lure and charm of the unknown. We recognize in them some amazing possibilities, and perhaps some tendencies, but we do not know the answer to that question. They may usher in the dawn of a new day, or they may help to lower the moral temperature of society.

"What manner of child shall this be?" This is by far the most important question of the day, and one that we dare not neglect. Indeed, if the whole truth were revealed, doubtless we would come to see that the neglect of this very serious matter is the secret of the tragic plight of this sin-torn world in which we live. We are paying the penalty in the State and in the churches for our neglect of childhood and youth. We stand agast at the ruthless invasion of helpless China by Japan. We glory in the security afforded by our comfortable isolation. Yet at this very moment there is an army of invasion marching upon this country of ours. And, however we may fortify ourselves, that army is going to conquer. It is going to capture and take possession of absolutely everything that we have. It is going to take possession of every state in the Union. It is going to take possession of every political office, and of every business, and every school and college and university. It is going to take possession of every church and every home. Nothing is going to be left to us, absolutely nothing.

Who composes this army of invasion? The children that are in our homes and churches. They are the future conquerers and future rulers of the world. What they are will determine what the civilization of tomorrow will be. If there is a larger and better day ahead, it is because we have made these children larger and better men and women than ourselves.

"What manner of child shall this be?" Is there any way to give an intelligent answer to the question? Surely we do not live in a world of chance!

Heredity may count something, certainly environment counts no little, but perhaps a more determining factor than these is TRAINING. Without the proper training the best ancestry and the most wholesome environment may go for nothing. The wise man said, "Train up a child in the way he should go; and when he is old, he will not depart from it."

"What manner of child shall this be?" Are Baptists to leave the answer to mere chance? Are we willing to hazard the salvation of those we love by an attitude of indifference? Woe betides us if by cold indifference or shameful laziness we sell our birthright here!

There are two agencies for the training of youth, the HOME and the CHURCH. These must function together, supplementing each other. It may sound a bit old fashion, but our plea is for God-fearing Christian homes. If we surrender here, there is little we can do up the line. And if our homes are not what they ought to be, our youths are not to blame. If there is no family altar, the fault is not theirs. If the home atmosphere is not sweetened by the breadth of prayer, they are not to blame, but ourselves.

It is worse than useless for parents to try to compel their children to a respect for right authority when they themselves are devoid of that respect. If we keep illicit liquor on the shelf in violation of state laws as well as God's law, we need not be surprised if our children become lawless. If we expect them to obey, we ourselves must be obedient to the laws of God and to the laws of man. We must make this a matter of conscience. If we as spiritual leaders would lead them to the goal in Christ we must pay the price. There are many present day evils, and if we are to save them from these evils, we must make our homes more Christian.

Modern youth comes in for a good deal of criticism these days. We shall not solve our problems by heaping abuses upon the heads of our young people. Perhaps they are not altogether to blame. I often think they have been sinned against more than they have sinned. If their amusements, for instance, are not what they ought to be, it is not our youth who are at fault. They did not make them, neither are they the only ones who patronize them. The dance halls and theaters are filled not with young people only, perhaps the majority are adults.

We must not criticize, but offer a positive remedy. A wise mother, seeing her little child knawing on the chore of an apple picked up out of the filth of the street, reached her hand into a sack and presented a lucious red apple. Immediately the child lost interest in the trash and accepted in its stead the attractive apple. And so if our young people's amusements are unwholesome, if the literature they read is vulgar and trashy, it is our job to give them something better.

And here is where our W. M. U. Auxiliaries come in! Just the other day fifteen happy G. A.'s met in the pastorium. They came on bicycles, on foot, a few mothers brought their children, and they were there long before the hour set. In World Comrades program we lived and walked and played with boys and girls of other lands. We became Comrades in His name. Then the fun, as we played games and had simple refreshments together. Did they enjoy it? Just ask them. You do not have to urge a normal boy or girl to eat chocolate cake, nor do you have to urge normal boys and girls to read World Comrades or The Window. The Baptist Record, too, helps to give them a balanced reading program.

Yes, it takes work to furnish leadership for these boys and girls; it takes consecration, too. And many are saying contemptuously, "Get somebody else who can do it better than I can." Alas, our stewardship! Shall we close deaf ears to the pleadings of their needs?

"Oh, lead us, and teach us, and help us to become

Fit leaders of others; not ignorant, dumb!
Then, one day, answering gladly the dear
Saviour's call,

You'll be glad you have loved— Not just diamonds and pearls, But your boys and girls."

THE BRIDGE BUILDER By Will Allen Drome

"An old man going a lonely highway,
Came at the evening, cold and gray,
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fear for him;
But he turned, when safely on the other side,
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
"You are wasting your strength building here;
Your journey will end with the ending day,
You never again will pass this way;
You've crossed the chasm deep and wide;
Why build you this bridge at eventide?"

"Good friend, in the path I have come," he said, "There follows after me today,

There follows after me today,
A youth whose feet must pass this way.
This chasm that has been as naught to me,
To that fair-haired youth may a pit-fall be;
He, too, must cross in the twilight dim—
Good friend, I am building this bridge for him!"

A LETTER TO PRESIDENTS OF SOCIETIES Dear Friend:

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Many important things claim our attention at this season of the year: gleaning following the Season of Prayer for State Missions, giving every member an opportunity to have a part; getting every member to use the Self-Searching Questions and re-enlisting some of those women who grew careless during the summer and those who have never been a member.

Another thing of importance is Annual Stewardship Night for the young people—enclosed you will find suggestions by Miss Robinson. Please pass this on to your Stewardship Chairman and encourage its use.

You will be interested to know that the book to study in preparation for the Lottie Moon Week of Prayer is "Saved to Serve" and is off the press. A free copy will be mailed to you early next month. Other copies may be had from the Book Store for 25c.

Will you do something important for me? Hand these report blanks to your secretary immediately and ask her to fill out and mail one to me and the other to the associational superintendent. Ask also, if the last quarter's report has been sent in. Please do not neglect thisfor it is very important. Thanks!

Sincerely, Fannie Traylor. The Ban Published eve Mississippi H

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AN INTERVIEW WITH A GERMAN BAPTIST J. D. Franks, D.D.

-0-On Sunday afternoon, July 18th, St. Hilda's College, Oxford, Engand, the Baptists who were in attendance at the World Conference on Christian Life and Work came together for an informal get-acmainted meeting. There were about forty in all, representing many parts of the world, four of whom were Southern Baptists, Dr. and Mrs. John R. Sampey, Mrs. J. D. Franks and myself. Each one present gave a brief statement of introduction of imself, which was interesting and informing—a sort of Baptist roll call of the nations. Following these ntroductions Dr. Paul Schmidt, who epresented the German Baptist church at the conference, brought a most inspiring message.

In this message Dr. Schmidt said some things about the situation in Germany, particularly as it affects Baptists, which I thought Southern Baptists would be glad to know. I, therefore, sought an interview with him, which he graciously granted. Dr. William A. Mueller, head of the Church History department in Eastern Baptist Theological Seminary, Philadelphia, Pa., kindly served as interpreter for us in this interview.

At present Dr. Schmidt is the general secretary of the Baptist Union in Germany and also editor of the German Baptist paper. Formerly he was connected with the Christian Social Service Party in Germany. One readily sees in talking with him and from his general demeanor that he is a man of great ability, of rich

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experience and of broad culture.

It had been stated over and over again in the meetings of the conference that the German delegates were not allowed to attend, and resolutions deploring that fact and expressing the regrets and sympathy of the conference had been offered and passed. The delegates referred to were those of the established church of Germany, the German Evangelical Church. We wondered why representatives from the free churches of Germany, Baptists, Methodists and others, were allowed to attend whereas those from the established church were not. I asked Dr. Schmidt for the explanation. He answered briefly and tersely as follows:

"We Baptists were allowed to come because our house is in order. Our constitution is in good shape. Our confession of faith is in tact. Our relationship with the Third Reich is on a sound basis. We receive no subsidies from the government, nor did we before the present regime. We are free from all financial entanglements with the government.

"The State church," he continued, "which is largely made up of Lutherans and Reformed churches, is at present without real leadership. It is badly divided. There are four different factions. They are not represented at the conference because of this friction among themselves and of certain other difficulties growing out of their connection with the state." (He did not specify the details here and I did not ask for fuller explanation.)

"Dr. Schmidt," I asked, "are Baptists persecuted or repressed in any way in Germany?"

"The state has never officially made any demands on Baptists," he replied. "Now, as before, Jewish Christians are in full fellowship with us in the churches. Our proclamation of the Gospel, as expressed in the Old Testament and the New Testament, is not hindered. Our home mission endeavor has never been so extensive. We have one large tent and eight Gospel cars making the rounds in large and small centers, holding open air meetings. Since 1933 we have been kindly given specific letters of authorization by the German Ministry of the Interior, and now by the State Church Ministry, to protect our open air work. Before 1933 we did not enjoy this protection as to-

Dr. Schmidt wished it emphasized very strongly "that German Baptists have not purchased freedom, as is often insinuated abroad, through any compromise of historic Baptist principles."

"Do Baptists have a free hand to teach and to preach whatever they wish, and to whomsoever?" I asked.

He answer with a simple unqualified "Yes."

Much was said during the confreence of the totalitarian State and of its great menace to free institutions. This extreme view of nationalism seems to encourage the rise of paganistic religions and to threaten seriously the life and work of the churches in the countries where it is accepted as the estab-

lished order. Germany is one of the nations which, it is claimed, has espoused the totalitarian idea. Since the public schools are one of the chief vehicles of these totalitarian states for the spreading of their propaganda I asked Dr. Schmidt this question: "Has the government in Germany taken over the whole of public education? If not what part in the educational program are the churches allowed to have?"

His answer was, "The State Church still has the right to teach in State supported schools as here-tofore. As free churches we are too small to furnish religious teachers. But we have the privilege of with-drawing our children from the religious instruction offered in our schools. Germany is given to the idea of doing away with State-administered church schools."

In this connection Dr. Schmidt emphasized at length the great opportunity and obligation which the churches of his country have in teaching and training their young people in the Sunday schools and young people's societies, which they are allowed to do without hindrance from the government. A revealing side-light on the situation in Germany, as it affects our Baptist people, and supporting Dr. Schmidt's statements of the situation, is seen in the fact that more than a hundred German Baptist young people had no difficulty in securing passports to attend the International Baptist Young People's Conference which met in Zurich in August.

I hesitated to ask Dr. Schmidt my next question. Yet I felt that he would give a frank, unbiased answer. I knew that our Southern Baptist people would like to have an answer from someone competent to speak and who was conversant with the conditions at first hand. So I asked, "What is the attitude of German Baptists toward your government's present policy with reference to the Jews?"

"We have been neutral," he replied. "We have considered that matters as within the province of the State authorities, because of our avowed principles of the separation of church and state. In former governments we never interfered in political matters." Dr. Schmidt had already said that in our Baptist churches Christian Jews were accepted into full fellowship without question or discrimination because of their race.

I thought this distinguished Baptist brother from troubled Europe would have a special message to send to Southern Baptists. So I asked him to give me that message. This is what he said, addressing Southern Baptists:

"We ask you to understand that we are experiencing in Germany life testing, real testing, in the most gigantic dimensions. But we are firmly convinced that the Gospel of our Lord Jesus Christ, His Grace, His freedom, will ultimately win the victory, a triumphal victory. This in spite of the newer pagan movements and new religions now emerging in our land. The newer religious number only about half a million followers and most of them are still members of the State

"Tell our brethren in America that such a historic world conflict cannot possibly take place without great sacrifice being made by the true, regenerated Christians. In this conflict will be demonstrated afresh that the principles of our Baptist church polity, which are based on the New Testament, will be able to validate themselves, even in the crisis.

"We are looking forward with joy to participation in the sixth congress of the Baptist World Alliance to be held in Atlanta, Ga., in 1937. We trust and pray that this congress will be even more fruitful than the one held under our auspices in Berlin in 1934, when we were so richly blessed by the presence and the encouragement of our brethren from all over the world.

"The hearts of Baptists in Germany beat warmly for all our brethren in the great Baptist family throughout the world."

It was with great feeling and earnestness that he sent his message. My prayer then was, as it is now, that God will give Southern Baptists, strong in numbers and favored in circumstances as we are, the wisdom and the will to be the comfort and the strength we might be to our troubled brethren across the sea in this their great test.

BAPTIST ACTIVITIES AT M. S. C. W.

Several treats have come the way of Baptist students this week. Chief among them was the visit of Dr. N. R. Drummond, associate secretary of the department of Education, Baptist Sunday School Board. While conducting a study course at the First Baptist Church, Dr. Drummond has made visits to the student center, the Workshop. On Thursday of his week in Columbus, he conducted a clinic for Sunday school officers in the college department, at the Baptist Workshop at the noon hour. On Monday and Friday he brought the devotional message at noon-day prayer meet-

Wednesday noon marked another high spot in B. S. U. activities, when Mr. John A. Farmer, from the Sunday School Board in Jackson, brought the noon-day devotional at the Workshop.

The enthusiasm shown, and the large numbers attending the services both at the Workshop and the First Church, point to wonderful opportunities for Kingdom service in all departments this year.

-Pansy Simmons

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SCHOOL FOR CHINESE Cleveland, Miss.

At a recent meeting of the Bolivar County Board of Education, a school for Chinese children was located in Cleveland, Miss. There has been a need for such a school for the past few years, due to the exclusion of the Chinese children from most of the white schools in the state. As tax payers, the Chinese are due educational opportunity for their chil-

dren. Thirty-three children are enrolled now in the Cleveland school. Plans are being drawn by a local architect for the erection of a dormitory. This building will be built from funds supplied by the Chinese and their friends. Work will begin within the next two weeks. It is hoped that a chapel or church building can be erected on land adjacent to the dormitory and school building. The parents are now transporting their children at

considerable cost and inconvenience. The course of study will be that outlined by the State Department of Education, and in addition instruction in Chinese language and literature will be given. Mrs. Joe McCain will teach the work in English and Mr. Y. W. Young, a post-graduate student from the University of Kansas, will teach the Chinese. This school has been sponsored by the Chinese Mission of the First Baptist Church, Cleveland, Miss.

LEAKE COUNTY W. M. U.

The Leake County organization of the Baptist Woman's Missionary Society was entertained at the Tuscola Baptist Church Wednesday, September 22, at their annual rally. More than 125 women, one layman, S. L. Stanton of Thomastown, and several preachers were present. A splendid program and a delicious plate lunch was offered by the Tuscola church and program committee.

The theme of the program, which was begun by the singing of "My Faith Looks Up To Thee" by the congregation, was "Ventures in Faith," and faith was proclaimed and exemplified in the inspiring talks and addresses which were given during the day.

The devotional was given by Mrs. J. J. Paschal of Walnut Grove after which the Rev. C. Z. Holland spoke on the subject "Our Faith Shown by Our Works." Miss Nannie David, one of the Foreign Mission Board's returned missionaries from Africa now residing in Meridian, spoke on "Testifying for Him in Personal Service." The Rev. A. L. Goodrich, circulation manager of the Baptist Record of Jackson, gave a most encouraging address on "Preparing Our Minds," showing how necessary it was that the members of the church take their church paper. Mrs. W. G. Mize, of Jackson, the wife of the superintendent of the Baptist Orphanage, gave an interesting report on the conditions and needs of the Orphan-

After lunch a report on the Training School and Margaret Fund was given by Mrs. M. P. Hendrick, of Lena; an inspirational talk, "Faithful Fostering of Our Young People" by Miss Nannie David; an inspirational talk, "A World Tour" by Mrs. Henry F. Broach, who has recently returned from a world-wide tour of every country in which the Southern Baptist Mission Board has missionaries stationed; recommendations concerning the Golden Jubilee plans were read by Mrs. Tom Barnett; a discussion of the "Preparatory Plans for the Golden Jubilee," which is to be celebrated next year throughout the Southland, was offered by Miss Fannie Traylor, of Jackson, executive secretary of the Woman's Missionary Union in Mississippi; and another talk "Faithful Witnessing in Mission Study" was given by Mrs. W. G. Mize. This unusually good program was thoroughly enjoyed by all those present.

The Committee on Nominations, consisting of Mrs. P. D. Bragg, Mrs. W. M. Bell and Mrs. W. B. Thomas, nominated the following officers for another year: Mrs. H. H. Brooks, Tuscola, superintendent; Mrs. W. P. Chambers, Lena, secretary; Mrs. W. M. Bell, Lena, Young People's leader; Mrs. D. L. Dansby, Edinburg, Mission Study leader; Mrs. L. A. Keenan, Walnut Grove, Personal Service leader; Mrs. M. P. Hendrick, Lena, Margaret Fund mother; Mrs. T. J. Barnett, Carthage, Stewardship chairman. They were unanimously elected.

The Committee on Time and Place, consisting of Mrs. D. L. Dans-

by, Mrs. F. E. Gilmore, and Mrs. P. E. Blailock, reported that the spring meeting of the county organization would be held with the Thomastown church, and that the annual rally would be held with the Edinburg church. The dates of these meetings are to be set by the county superintendent.

All the Woman's Missionary Societies of the county were well represented at this rally. Twenty-two attended the meeting from the Lena church.

Elsie May Chambers

ORDINATION

Brother Edward L. Byrd, son of Dr. J. E. Byrd, was ordained to the full work of the Gospel ministry at Mount Olive Baptist Church Sunday morning, Sept. 12. The pastor was assisted on the ordaining council by Dr. Gunter and Rev. A. S. Johnston. The latter preached the ordination sermon, Dr. Gunter delivered the charge, and the pastor led the prayer.

Brother Byrd leaves soon for the Southern Baptist Theological Seminary at Louisville, Ky.

We bid him God's speed in his work. W. L. Holcomb, Pastor

Wintersmith's Tonic

MALARIA

A Good General Tonic

WHAT ABOUT IT?

Will there be a Teacher Training Class in your church during the month of October? There will be many more officers and teachers throughout the state who for the first time are undertaking Sunday school work. They will need definite training. They should have it the first part of the Sunday school year in order to enable them to render the best service possible. If your church fails to train its officers and teachers, the whole church will suffer; your workers will be handicapped.

Brother pastor, will you and your superintendent join the other churches of the entire South in having one or more training classes in every church during the month of October?

I am counting on you.

J. E. Byrd

BUILDING PROGRAM AT BAPTIST ORPHANAGE

The proposed building program at the Baptist Orphanage embraces the following construction:

Four new dormitory-cottages to accommodate from thirty to forty children each.

Conversion of present superintendent's home and present nursery building into dormitory-cottages to accommodate thirty children each.

New superintendent's h

New superintendent's home. New combination administration, dining hall and chapel building.

New power plant. New dairy barn.

Remodeling of elementary school building.

Work will begin with the immediate construction of a new nursery building, and will proceed one unit at a time as money is made available.

Reporter: "To what do you attribute your great age?"

-BR-

Grandpa: "To the fact that I was born so long ago."—E. H.

Mothers Recommend Cardui

Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years.

Besides easing certain pains, Cardui aids in building up the whole system by helping women to get more strength from their food. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician.

Cardui, for women, is sold by druggists. (Pronounced "Card-u-i.")



Thursday, Sep FELLOWSHI

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BOARD OF BAPTIST COL grateful to t would take a FERING" on October, or on suitable to th of supplementi which the Boa to its one thou lief beneficiari ninisters and pastors and de es in your Sta to this request your State Se amount that y offering mark Relief Special. Many churc states have tal

amount to on when we thinl ber of churches tist Convention How reasons seems to be a churches should be the churches and providing some winter months needy veterans

Offerings" at

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MURPHY CHURCH,

For our annu held during the had Dr. Guy ville with us. the finest gos has been our a long time. I preacher, one and the souls by the Spirit, ple to an acc Saviour and Le ers into our m from other sis body had only thanksgiving meeting. Brot with us for o the 5,000 Club members. As a taken on adde The Sunday s goes on in a

SUBSCRIBE RECORD.

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FELLOWSHIP OFFERINGS AT LORD'S SUPPER

THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN RAPTIST CONVENTION would be grateful to the churches if they would take a "FELLOWSHIP OF-FERING" on the First Sunday in October, or on some other date more suitable to them, for the purpose of supplementing the meager checks which the Board is able to send out to its one thousand two hundred relief beneficiaries consisting of aged ninisters and widows. Will not the pastors and deacons of our churches in your State give special heed to this request and send in through your State Secretary-Treasurer the amount that you realize from this offering marked, "For Ministerial Relief Special."

Many churches in the several states have taken these "Fellowship Offerings" at the Lord's Supper during the past year, but the many amount to only a scattering few when we think of the whole number of churches in our Southern Baptist Convention.

How reasonable a request this seems to be and how pleased our churches should be to respond to it. Surely there will be interest manifested by thousands of our churches and church members in providing something extra for the winter months to be sent to our needy veterans and to the widows of deceased veterans. A simple statement by the pastor one week in advance of taking the offering would insure worthy gifts.

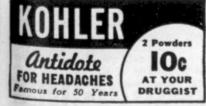
Thomas J. Watts, Executive Secretary, THE RELIEF AND ANNU-ITY BOARD OF THE SOUTHERN BAPTIST CONVENTION, 2002 Tower Petroleum Building, Dallas,

-BR-MURPHY CREEK BAPTIST CHURCH, WINSTON CO.

For our annual revival, which was held during the month of August, we had Dr. Guy Winstead of Brooksville with us. He brought some of the finest gospel messages that it has been our pleasure to hear for a long time. He is a great gospel preacher, one who loves the Lord and the souls of men. Being aided by the Spirit, he led fourteen people to an acceptance of Jesus as Saviour and Lord and fourteen others into our membership by letters from other sister churches. Everybody had only words of praise and thanksgiving for our wonderful meeting. Brother McLaurin was with us for one day, representing the 5,000 Club and secured several members. As a whole, our church has aken on added zeal for the work. The Sunday school and B. T. U. goes on in a glorious way.

F. H. Miller, Pastor

-BR-SUBSCRIBE TO THE BAPTIST RECORD.



WILL COLLIER

Whereas, our Heavenly Father has called to his reward our beloved brother, His faithful servant, Mr. Will Collier, we, his fellowmembers of the Kewanee Baptist Church, of Kewanee, Mississippi, do herein resolve:

First, that we bow humbly before the will of God in permitting his passing, believing that, as with Paul, for him "to be absent from the body" is "to be present with God." We shall miss his genial smile, his kindly voice, his wise counsel, but we realize that our loss is his and heaven's gain.

Second, that we bear our testimony to his sterling character, his faithful service, his Godly influence in our midst. For long years he filled most worthily, the good office of deacon of our church. For a number of years he was the efficient clerk of our association. He was a true disciple - true to his Lord, true to himself, true to his church and denomination.

Third, that we renew our sympathy to his loved ones and commend them to the grace of God.

Fourth, that these resolutions be spread upon the minutes of our church; that a copy be sent to his children; that a copy be sent to the Baptist Record for publication.

Signed: J. W. Stone C. H. Ryan Mrs. J. L. Cooper Committee -BR-

MRS. CLARA CAVIN ULMER -0-

On Saturday, August 21st, at her home near Shubuta, Mrs. Clara Gavin Ulmer, one of that part of Mississippi's best beloved women, received burns that resulted in her death a few hours later. She had set fire to a small pile of trash and in some manner her clothes became ignited and although her son and daughter responded quickly to her cries of distress and did all that was humanly possible for her, their efforts were unavailing and her beautiful life came to a close.

Miss Clara, as she was affectionately known to her countless friends, was born in Jasper County, Mississippi, the daughter of Mr. and Mrs. A. A. Gavin. She was married early in life and to her was born six children, all of whom were of tender years at the time of the death of her husband sixty-two years ago, although her burden must have been heavy she carried on with dauntless courage, never losing sight of the fact that "God will take care of you."

Although she had lived in the same Clarke County home practically all her life, she many years ago had realized that earthly homes are not everlasting and having a desire to spend eternity in heaven she began plans for her celestial home. and day by day throughout the years she has been laying up treasures for a home, not made with

Everyone loved Miss Clara, and Miss Clara loved everyone. One of the greatest of her pleasures was to have her friends and loved ones visit her. Sweet memories come to

the writer as she recalls the happy days of her childhood when she visited "grandma."

Three sons and one daughter survive, as follows: A. C. Ulmer, Gulfport; J. W. Ulmer and J. M. Ulmer, Shubuta; and Mrs. Charles Reuter, also of Shubuta. Fifteen grandchildren and 19 great-grandchildren.

The funeral services were conducted by Rev. E. H. Kelly, assisted by Rev. B. L. Sutherland at the home, burial was in the nearby family cemetery.

The choir from the Shubuta Methodist Church sang "The Old Rugged Cross." Hinkle Martin, Robert Smiley, Rivers Ulmer, Sidney, Bill and Sam Johnson, served as pallbearers; the four last named being her great-grandsons.

Out there in the silent city Just quiet, and peace, and rest. With sunlight and shadows flitting Near home and those she loved best.

With the sacred dead for companions.

Hands folded-all tasks complete. Life's duties no longer demanding. Just quiet, and rest, and sleep.

To the sunbeams we whisper, "shine gently,"

To the breezes, "blow softly here," For the hearts and home left empty, We silently shed a tear.

Maude Ulmer White, Her granddaughter. -BR

Miss Frankie Wiggins, Boyle, was elected associate director of the Baptist Training Union of Blue Mountain College at vesper services Sunday evening.

ADULT WORKERS AND OCTO-BER SUNDAY SCHOOL TRAINING

-0-

October is ideal for Adult Sunday school workers to prepare for their tasks adequately. Promotion Day means regirding for another year's work. It means re-study and readjustment, it means new classes, maybe the organization for the first time or an additional adult department. One or more classes may come from the Young People's department or may be newly formed from a list of prospects or division of a class. This means new teachers, organization of classes, new class officers in every class who should be properly installed, all of which emphasizes in every word the need of training. A class officers' clinic is essential. What is the answer to this need? "The Adult Department of the Sunday School" by Phillips carries the complete answer. During October, which is the fall Sunday School Workers' Training Course month, emphasis is being given to the study of general and department administration books. Let us plan specifically that a class be formed for adult department and class officers, teachers, and members for the study of the adult department book. See inside front cover of Sunday School Young People and Adults for October for complete list of department books. -BR-

Bertha: "Well, I know one woman who thinks her husband is perfectly wonderful."

Beatrice: "So, you've just come from a wedding?"-E. H.





as anywhere. You'll have a whole lot to tell us about soon. Keep on com--BR-



NURSERY BUILDING, BAPTIST ORPHANAGE

J. M. Spain, Architect

Contract for the erection of this building was recently let, W. T. Howie of Jackson, being the low bidder. Work of construction will begin immediately.

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

My dear children:
You will be glad to read a cheerful card about our dear friend, Mrs. Sallie McCall, from her daughter, Mrs. Sloan. I can imagine she is doing a little sitting up every day now, in a big chair, with pillows and cushions in it. We are so grateful to Mrs. Sloan, for writing to us again, with all that she has to do. Yes, I have written Mrs. McCall, and will be writing again soon. Who will be Friend No. One, of you, to let her hear from you? I know she will enjoy a note, a card, a she will enjoy a note, a card, a letter with a handkerchief it it, to show her you have not forgotten

We are not surprised that Mrs. McCall has many friends, as her daughter says, for there is a good reason for it. "A man who would have friends must show himself friendly," said King Solomon long ago, and it is still true, and true about ladies, as well as men. Yes, and about boys and girls, too. and about boys and girls, too.

Next comes a letter from a big boy who has a beautiful name, Douglas McDonald. What else does it tell you about Douglas? That his father, or grandfather, used to live in Scotland, across the waters. He sends his birthday offering, and we are glad to send it on to the or-

Mary Frances Head, from sunny and breezy Gulfport, sends her dues to the Quarter-to-Two Club, and has gone back to school. I saw this morning four precious little girls, looking like they came out of a picture book on their way to school, and happy as little birds. All over the country pow those little grant the country now these little groups may be seen, hurrying on in the pursuit of knowledge. You must all try to learn just as much as you can, and at the end of the session, you will know considerably more about geography, and arithmetic, which some of you call numbers and oratory or speech, which used to be called elocution and many other things. Some of you will have learned to read and write, too. So don'tget discouraged in the begin-

What Causes Epilepsy? Is There a Cure?

A booklet containing the opinions of famous doctors on this interesting subject will be sent FREE, while they last, to any reader writing to the Educational Division, 551 5th Avenue, Dept. JL-7, New York, N. Y. ning. One other little matter: don't forget your children's page and your

Much love, from, Mrs. Lipsey

Bible Story No. 9, Sept. 30, 1937 THE TEN VIRGINS Matt. 25:1-13

Jesus is now near the close of His earthly ministry, and he is giving some stories which are called parables of Judgment. Like the parable of last week, the one we have this week is about a wedding. Ten girls are expecting to be at the wedding, and we are told that five of them were wise, and five were foolish. What was the difference between these two groups? They were alike in several ways: they all had lamps and all went out to meet the brideand all went out to meet the bride-groom. Was this wrong? No, it was customary. Before the bridegroom came, they all went to sleep: this was all right. But we are told ex-actly why half of these girls were foolish, and half of them were wise. The foolish were those who took their lamps, but took no extra oil: the wise took a flask of oil, as well as the lamps. Of what good was a lamp without oil? This is the difference between the wise and the foolish, and this is the point of the parable.

The bridegroom tarries, is detained, but suddenly comes far in the night. The girls spring up and try to light their lamps, but almost immediately, one and then another finds that the lamp will not burn. Five of the lamps are going out! What is the matter? The oil has given out! The unhappy five call to the others to let them have some oil, but the wiser ones tell them they must go and buy some, for they haven't enough to divide. This means that these are a picture of those who call themselves Chris-tians, but have not religious life enough to keep burning the oil which is God's grace. They are not real Christians, and little blaze soon dies down, because there is no fuel. The wise maidens represent those who trust in the Lord Jesus, and carry in their hearts always burning, the flame of devotion to Him. There the flame of devotion to Him. There is a distinction between worldly Christians, whose devotion is a thing of now and then, and those true Christians, who live their religion, and let it be seen of men. This is the secret of readiness for the coming of the Lord. The only the coming of the Lord. The only

way to die the death of the righte-ous is to live the life of the righte-

Ft. Worth, Texas, Sept. 18, 1937.

Dear Mrs. Lipsey:

The paper received, and we thank you for the kind words. We have mama at home now on a hospital bed, which is such a comfort. The doctor says we can help her up into a chair in a few days. She does not suffer pain, but has some restless nights, from nervousness. The doctor says her general condition is good. Her many friends send her good. He. such lovely flowers petted by everyone. Yours, Mrs. Sloan such lovely flowers and trays. She's

Terry, Miss.,

Dear Mrs. Lipsey: I am sending my birthday offering of 12 cents which you may use for what you wish. Our school has started. Closing with love,

Your friend, Douglas McDonald Thank you so much, Douglas, and come to see us again soon. How many pretty names come to us from the Scotch-yours, and Angus, and Malcomb, and others.

Gulfport, Miss., Sept. 20, 1937. Dear Mrs. Lipsey:

School has started, and I am in the second grade. I like my teacher. I am sending you my Quarter-to-Two Club dues. Love.

Mary Frances Head. Good luck to you, Mary Frances! Tell us just what you study in the second grade, won't you?

Olive Branch, Miss.,

Dear Mrs. Lipsey: Things have been happening to me since I wrote you last! The week before school opened they gave my dog Sandy away, and I had only had him a month, then all my mud pies and cakes were dumped out and my-out-door play-house is a thing of the past; the nice rides daddy had been taking us for after supper stopped, and all because I'm six years old and have to go to school. Some say it is nice to go to school, but I know of many nicer to school, but I know of many nicer things. Fannie Mae consoles me with the thought that every day I go to school I am one day nearer the close. She is writing this letter for me, but I am printing my name and sending you my Quarter-to-Two Club dues with Fannie Mae's J. L. Club dues for September.

With best wishes, Margaret Henley Fannie Mae Henley Greetings to you, Margaret: you will soon find as much fun at school

S. S. ATTENDANCE SEPT. 26TH Jackson, First Church Jackson. Calvary Church Jackson, Grif. Mem. Church667 Jackson, Davis Mem. Church196 Jackson, Parkway Church Ja koon, Northside Church210 Clinton Bapt'st Church ..122 Laurel, First Church Laurel, West Laurel Church336 Laurel, 2nd Ave. Church242 Laurel, Wausau Church Sharon Baptist Church (Jones County) Columbia, First Church West Point, First Church Newton Church ... Pontotoc Church Springfield Church Mt. Pisgah Church Mt. Pisgah Church (9-19)..... B. T. U. ATTENDANCE SEPT. 26 Jackson, First Church Jackson, Grif. Mem. Church276 Jackson, Davis Mem. Church 85 Jackson, Parkway Church 80 Jackson, Northside Church Laurel, First Church Laurel, West Laurel Church141 Laurel, Wausau Church 39 Sharson Baptist Church (Jones County) Columbia, First Church 86

---BR----"Be instant in season and out of season." You can't wait for everything to be favorable before you undertake a worthy task. Don't bother about the weather when you start a revival meeting; the Lord will attend to that. Don't say it is too hot; people pick cotton with the sun pouring down on their backs and the thermometer at 90 in the shade. People don't stop making hay because it is hot. If conditions are favorable, thank the Lord and make the most of it. If they are unfavorable, then go at it all the harder. Don't wait till everything and everybody are ready before you take a collection. If you wait for that it will never be taken. It is our business to press the battle to the gates. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap."

West Point, First Church129

Newton Church124

Springfield Church

Gray's Uintment BOILS SUPERFICIAL SUPERFICIAL SUPERFICIAL AND MINOR BRUISES

25c at your drug store. FOR COLDS — Use our Gray's (Nothel)
Nose Drops. Small size 25c, large size 50e
at your druggist.

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief. It is composed of several ingred-dients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

APUDINE

Next week i of your State retary to visi in the interest

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Thursday, Ser

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> Suggestions fo sults of Eva By Roland of Evangelis

Key Though omplete until ome evangelis Baptists are legligence in ng and trainin who come into the great evan We must reme as important f Kingdom to e bers into service people to Ch membership.

gestions which various sources I. During the 1. Immediat the church is th for pastoral vi 2. Every nev

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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.



DR. CLAY I. HUDSON
Southwide Associate Training
Union Secretary
Nashville, Tenn.

—o— Next Week

Next week it will be the pleasure of your State Training Union secretary to visit six of our schools in the interest of our Training Unon work. Dr. Clay I. Hudson of the Nashville office is to be with us and we start out Sunday the third at Blue Mountain College; Monday we will be at State College near Starkville; Tuesday at M. S. C. W., Columbus; Wednesday at Clarke College, Newton; Thursday, Mississippi and Hillman Colleges, Clinton; Friday, Mississippi Woman's College, Hattiesburg. We also hope to meet the students at State Teachers College the afternoon of the 8th. Several conferences will be held with the different groups of officers and then with the student

Suggestions for Conserving the Results of Evangelistic Meetings
By Roland Q. Leavell, Supt.
of Evangelism, Home Mission
Board

Key Thought—"No evangelism is complete until the evangelized become evangelists."

Baptists are often guilty of gross negligence in the matter of enlisting and training and utilizing those who come into the churches during the great evangelistic ingatherings. We must remember that it is just as important for the future of the Kingdom to enlist the new members into service as it is to win new people to Christ and to church membership.

Below we are offering a few suggestions which have come from various sources.

I. During the Meeting

1. Immediately after one joins the church is the most valuable time for pastoral visitation.

2. Every new member should be asked to join a Sunday school class, the W. M. S.. the Brotherhood, or

other appropriate organizations in the church. All should join the B. T. U.

3. Every convert coming into the church by baptism should be asked to take up five habits for life, namely, (i) Read the Bible daily, (ii) Pray daily, (iii) Be faithful at the preaching attendance, (iv) Tithe the income to the Lord, (v) Talk at least once each week to someone about his soul. New converts are apt soul-winners.

4. Every new church member should be given a statement about the church finances, and asked to subscribe both to the local church finances and to the missionary program.

5. Every person coming in by letter should be questioned about service rendered during previous church membership. This might well be recorded on an individual card, so that it might be used in the future.

If every pastor would ask every new member to do something during the first month of his church life, it would make a tremendous change in the future life of that member.

II. After the Meeting

1. After a large ingathering, the church should conduct a training class for new members, teaching such topics as "What Baptist Believe," "The Meaning of Church Membership," "Stewardship," etc.

Pastors who have ingatherings Sunday by Sunday should meet these at least one night at the end of the month for such instruction.

2. Some pastors assign a "Pal" to every new convert. This "Pal" is some consecrated church member who will be interested in training and encouraging that new member in church life. New members who are adult often need to be made to feel "at home."

'3. The Sunday School Board published a pamphlet, "Definite Decisions For New Church Members," costing 10c, which may well be given to all new church members. III. Responsibility

1. The responsibility for this conservation rests ultimately upon the pastor.

2. The organization of the B. T. U. is the best set-up for this work. The director of the B. T. U., with his presidents and leaders make the finest ready-made committee for this work. Sometimes there are other personalities, better adapted to this work, to whom the pastor would do well to turn.

According to the U. S. Office of Education college graduates number three per cent of the population, and another four per cent have attended college. Fourteen percent of adults are high school graduates and 33 per cent have gone to high school.

BLUE MOUNTAIN B. S. U. When Retreat Means Victory

As an athlete "retreats" to gain momentum for his broad jump, as a football team huddles for instructions and inspiration, just so does the B. S. U. Council on Blue Mountain campus. A few days before new students begin to swarm the campus with the old, unit organization leaders with other members of the council come apart to make plans for a successful college year and to get new, fresh touches from Christ for minute-by-minute playing of the game of Life.

Saturday the 11th found a group gathered by the lake under tall trees, renewing friendships and recounting experiences of the summer between bites of a sunset picnic lunch. Early on the Sabbath, when the same tall trees were being slit by streaks of early sunlight, the same group met to search God's Scriptures for a deeper meaning of our B. S. U. verse for the year-"The love of Christ constraineth us," II Corinthians 5:14. Our song, "O Love That Will Not Let Me Go," gained new power of God as it sang itself into our hearts. A Family Altar was held every night at 9:30 by our student secretary, Miss Mary Y. Yarborough, in her own room; and there in a thorough study of the Love Chapter of the Bible altitudes were reached and resolutions were voiced.

Monday morning with the first arrival of new girls, appointed committees were already at work. One and all were helping with various phases of the approaching B. S. U. reception, this year held in a veritable Holland. Thursday night found Dutch tulips blooming in profusion while lemonade poured from water coolers encased in typical windmills. Dutch lassies in costumes of the natives presided over the windmills and served cookies of the same attractive design.

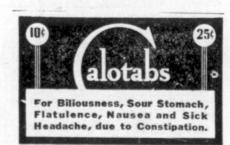
Baptist Student magazine subscriptions are more than seventy, and all initial services of Sunday school, B. T. U., and Y. W. A. were highly successful. Student Join the Church Day brought eighty-eight new members into Lowrey Memorial Baptist Church, one by profession of faith. Truly God in the retreat of the days following, has blessed us with a double victory!

B. G. Lee, Reporter

"Pop, you know everything, don't you?" said little Joe.

"Some very few things in the universe may have escaped me," answered the parent modestly, "but they are hardly worth mentioning. What do you want to know?"

"I want to know," replied little Joe, "what relation an august king is to a May queen."—Ex.



LET'S GO

By A. L. Goodrich, Circulation Mgr.

Clarksdale

While Dr. Timmerman supplied at Bellevue Church in Memphis we preached for the Clarksdale saints.

As always, the Clarksdale folk were cordial and attentive. The attendance was good as was the Sunday school.

The Clarksdale folk love Dr. Timmerman and appreciate his leadership.

Coahoma County subscribers are listed as follows: Clarksdale 111; Rich 2; Lula 20; Lyon 2; Hill House 1.

Shaw

Rev. C. M. Day, (a native Mississippian of Pontotoc County), though but two months on the field has already won a large place in the hearts of the Shaw folk.

We presented the merits of the Baptist Record and the Every Family plan at their prayer meeting service.

One layman (brother Thigpen) liked it so well that he agreed to take care of the cost of sending the Record to every family.

Bolivar County subscribers are listed as follows: Boyle 5; Cleveland 45 and 6 R. F. D.; Duncan 1; Gunnison 4; Stringtown 1; Rosedale 3; Shelby 4; Mound Bayou 1; Pace 4; Lamont 1; Malvina 1; Skene 1; Merigold 22; SHAW 44. Sunflower Association

The Sunflower association met with the Inverness church where Rev. C. W. Baldridge is the beloved pastor. Pastor and people took care of the association in a great way and if any detail was overlooked we didn't notice it.

The program was well arranged and followed.

Rev. J. H. Kyzar was elected moderator and brother T. L. Turner clerk.

Sunflower County is one of the best counties in the state in its support of the Record as the list of subscribers below will show. Doddsville 10 and 2 R. F. D.; Drew church 95; Sunflower church 58; Ruleville church 60; Indianola 12 and 6 R. F. D.; Inverness 21; Lombardy 2; Moorhead church 80; Dockery 3; Blaine 2.

Thank You

Rev. W. L. Meadows, Quitman; Mrs. Chas. T. Brassfield, Natchez; Rev. C. W. Thompson, Liberty; Rev. R. L. Breland, Coffeeville; Miss Ellen Varnado, Allen; Rev. S. G. Pope, Crosby; Mr. L. L. Price, Jr., Toomsuba; Mrs. T. C. Lowrey, Blue Mountain; Rev. James B. Parker, Ripley; for list of subscribers sent in.

SUBSCRIBE TO THE BAPTIST RECORD.

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Malaria
in 3 days

Colds
first day

Liquids, Tablets Salve, Nose Drops

HEADACHE, 30 MINUTES.

Try "Rub-My-Tism"-World's Best Liniment

Thursday, Septe

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Sunday School Lesson

Prepared by L. B. CAMPBELL

(These comments are based on the International Uniform Sunday School Lesson Outline, copyrighted by the International Council of Religious Education, and used by permission.)

Lesson for Oct. 3, 1937 CHRISTIAN SONSHIP I John 3

I. The Nature of Sonship.

"Behold what manner of love the Father has bestowed upon us, that we should be called the children of God; and we are." V. 1. (Revised version.)

We are the children of our Father's love. "Behold" the measure and quality of the love which the Father hath bestowed upon us. Such love as the love of God! In quality it is higher than carnal human heart may know. It is the pure unselfish love of God. Then "behold" the measure of it. Did ever any mortal love to the degree that God loves? To ask that question is to answer it.

The relationship between God and His children is a family relationship. In the mind of John it has its origin in a new birth. A new man has been born, a new child has come into the family of God's redeemed children. This is the manner in which John conceives of the Christian as getting into the family of God. God's child enters God's family through the gateway of birth. So the child of God has a new nature, is a member of a new family, the inheritor of a new privilege, the subject of a new duty. His privilege is that he may call God his Father and claim from God all the blessed privileges that belong to a child of the Most High. His duty, his binding obligation is so to conduct himself that nothing in his manner of life shall bring disgrace to the name of his Father's family.

2. The Secret Which Sonship Imparts.

"For this cause the world knoweth us not, because it knew not Him." V. 1.

Here it is declared that the Christian is in possession of a secret of which the world is totally ignorant. The Christian experiences ecstacies of the soul, raptures of the heart, ideals for the life, aims for the conduct, desires for the world of which the children of this age are totally ignorant, and must continue to be totally ignorant. No unregenerate man can understand the new love that throbs in the heart of a Christian. No unregenerate man can really understand the mission urge of the Christian heart. To give money to send men and women, or to go, to the other side of the earth to tell the heathen about Christ is

utter folly to the unsaved soul. For a man to find his joy in giving himself and his money to build a church and to grow a Christian community is all utter folly to the unsaved man. To this man, our Lord Christ was a most pitiable failure, a dunce, and an egregious blunderer. Regeneration is necessary to make a man able to see that the Christian is wiser than all the wise of earth, that sometimes to forsake opportunity to stand high in the social world, to make money, to enjoy comfort, is the part of real wisdom.

These are the secrets which God shows only to His children, because only His children can see them. There are sweet words which He whispers only to His children, because only His children can understand them. There are high aims set before the eyes of His children, because only His children have eyes to see those aims.

3. The Immaturity of Sonship in This Present World.

"It is not yet made manifest what we shall be. We know that if He shall be manifested, we shall be like Him; for we shall see Him even as He is." V. 2.

Here our brother John is saying that no Christian is as yet mature. The oldest of them is still growing up. No one of them has yet attained unto maturity, or perfection, if you like that word better. No Christian has as yet come to the full fruition of his powers. All Christians in this life are like corn before it reaches the stage of the full corn in the ear. Here in this world, we are not grown. The oldest man among us and the best, is not yet at the point of development where it can be said of him that he is now a fully mature Christian.

There is only one full-grown man in the universe. That is our Lord Christ. He wears the crown of perfect manhood. He has undergone the glorification which it shall be our blessed experience to pass through when He shall be pleased to return and transform these bodies of our humiliation into the likeness of His own glorified body. Our Lord is the only example in the world of a man who has become what redeemed men are destined to become. When He shall return and bring with Him the souls of the redeemed and the hosts of heavenly angels, there shall then come the reunion of the bodies and souls of all the Christians who have fallen asleep in death. And when this reunion of body and soul is complete in any case, and the man thus glorified stands before Christ, he shall be able to see Christ

Why John had seen Christ as He was when He was here on earth, had seen Him many a time. But he is saying here that he does not know how Christ looks now, as He is. He saw his exalted Lord once in symbolic appearance, and again in symbolic appearance, and wrote about his vision in the Revelation. But John's eyes of flesh could not see Christ as He really is. No mortal eye can behold the glory of our exalted Lord. When we are like Him in the resurrection we shall be able to see Him.

Maybe we can get a feeble illus-

tration. Take a city swell away out into the country for the first time, and he cannot see things as they are. He will misunderstand the finehearted, differently circumstanced country people. They will appear so different to him. He will be likely to think of them as crude, when the trouble is he can not see them, because he is not like them. See to it that he stays there for a while, till he has eaten their bread and salt, till he has drunk their water and wine, till he has watched beside the deaths they die and lived for awhile the lives they live, and he will become like them. He will love them, and be glad to claim them as

In like manner we can not see Christ our Lord as He is till we have eyes and hearts and bodies like His. "We shall be like Him, for 'because' we shall see Him as He is." If you do not like what I have just been saying, and, if the scripture I have quoted seems to you to put the matter the other way round, why, that is all right. If we shall be like Him when we shall see Him, and because we shall see him, if the seeing Him is to be the matter that shall make the difference, if the transformation is to come with the first really comprehending look at Him, so be it. And it may be that way. I only know that our being like Him is bound up somehow with our seeing Him as He is.

4. The Manner of Life Which Sonship Imposes.

"Everyone that hath this hope on Him purifieth himself, even as He is pure." V. 3.

Every child of God strives to get the mastery of the man with him. He strives to have victory over the evil that he finds within him. He has a higher standard of life than he had before he became a Christian, and this standard is the character of Christ, risen, exalted, enthroned. Yea, the character of the Christ who lived as Jesus in the world.

Now, that Christ laid emphasis upon conduct as the fruit of character, but only as the fruit of character. The main question with any man or woman who wishes to be a real Christian and to live a life of purity will not first of all concern itself with prohibitions, or even precepts. The rabbis had built upon the ten commandments of Moses a list of 631 commandments. 365 prohibitions, and 266 precepts, or positive commandments. But the observance of any or all of these did not produce Christian character. Character, Christian character, is the growth of a seed from without the natural heart planted in it. Get a man or a woman to have the mind of Christ, to love with the heart of Christ, for His sake to live after the Christ principle of striving always to please the Father, and it will not be necessary to hedge him about with a mass of Do Nots.

But the man who hopes to be



like Christ, and to live with Him and enjoy Him forever, will live a life free from the sinful selfseeking which characterizes the children of this age. Yet, John here has a number of words to say about conduct. He says everyone that continues to do sinful acts thereby practices lawlessness, for sin is lawlessness. When you see a man, then, habitually practicing the lawless things, he is a lawless, therefore, a godless man.

5. Sonship Distinguishes the Righteous and the Unrighteous in Conduct. (See remainder of thechapter.)

The Son of God did not sin. The members of the family of God can not deliberately plan a course of sin and abide in it. Acts of sin they will commit, and for brief seasons they may be made the victim of sin, just because they abide in the flesh, but to take a joy in the sins which are the life practice of the sons of this age, a Christian can not do.

CHALYBEATE

During the week of Sept. 12th to 13th, Chalybeate church held a very successful study course. A total of 45 diplomas and seals were earned by members of the B. T. U. organization. Mr. Guy Powell is the general director of the B. T. U.

The seniors were taught by the pastor, Rev. E. J. Blackford. The adults were fortunate in having Mrs. Lee Smith to instruct them. Two other good neighbors from Walnut, Mrs. James Hobson and Mrs. Verna Luna, taught the Juniors and Intermediates. It is believed that there will be an increased enrollment in the next study course.

-XXX

Old Gentleman: "You're an honest lad, but it was a \$10 bill I lost, not ten ones."

Small Boy: "I know, mister, it was a \$10 bill I picked up. But last time I found one, the man didn't have any change."—E. H.

Why BLACK-DRAUGHT Pleases So Many People

When it comes to the proper size dose of a laxative medicine, different persons and different ages naturally need different doses. Proper size doses thoroughly do the work expected without harsh purging.

Black-Draught laxative is prepared in a dry powder so the size of the dose easily can be adjusted to the needs of the person taking it. Not too much, but just enough thoroughly to relieve constipation.

Black-Draught is so economically packaged and so reliable. But as to quality, there's nothing "cheap" about it. For instance, its principal ingredient is the leaves of a certain species of plant that are brought 10,000 miles from where they grow to the factory where the medicine is made. These leaves from far, far away, help to give Black-Draught its well known "laxative reliability." They could not be left out, or substituted, without real loss of good medicinal quality.

For a good, purely vegetable laxative, insist on Black-Draught. About 25 doses in each 25-cent package.

Facial Blotches To ease the stinging soreness and aid healing, bathe with

Resinol Soap—then apply
Resinol

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PROVISION MADE FOR EVACUA-TION OF MISSIONARIES IN WAR-TORN CHINA

By Walter M. Gilmore Nashville, Tenn.

-0-At the call of President John R. Sampey, the Administrative Committee of the Executive Committee of the Southern Baptist Convention met in Nashville Wednesday, September 16, to consider the present situation of our missionaries in China. The following members were present: Drs. J. W. Storer, chairman, Tulsa, Okla.; Walter P. Binns, Roanoke, Va.; C. W. Daniel, El Dorado, Ark.; C. H. Bolton, West Palm Beach, Fla.; N. M. Simmonds, Washington, D. C.; John R. Sampey, Louisville, Ky.; J. H. Buchanan, Birmingham, Ala.; Frank Tripp, St. Joseph, Mo.; Hight C. Moore, Austin Crouch, J. E. Dillard and Walter M. Gilmore, Nashville, Tenn. After hearing a statement by Dr. Charles E. Maddry, Executive Secretary of the Foreign Mission Board, and a thorough discussion of every phase of the problem, the following resolutions, offered by C. W. Daniel, were unanimously adopt-

In view of the emergency calling for the evacuation of most of our 178 missionaries and their 84 children from war-torn China, and being assured that the current financial receipts of the Foreign Mission Board are wholly inadequate to meet these demands, therefore, be it Resolved by the Administrative Committee, acting for the Executive Committee of the Southern Baptist Convention,

1. That the President of the Convention, the President of the Executive Committee and the Chairman of the Administrative Committee be requested to join with the Foreign Mission Board in preparing and sending out to the denomination a statement of the situation that confronts us. This statement will also embody an appeal to all of our people to supply the Foreign Mission Board the additional funds required by this unexpected crisis, appealing to the pastors and churches of the South to respond to this request, using such time and methods as will be in harmony with their

STOP THOSE CHILLS AND FEVER!

Take a Proven Medicine for Malaria

Don't suffer like a dog!
The minute you feel a chill or fever coming on, start taking Grove's Tasteless Chill Tonic. This good, old medicine will soon fix you up.

Grove's Tasteless Chill Tonic contains tasteless quinidine and iron. It quickly stops chills and fever and also tends to build you up. That's the double effect you want.

The next time you suffer an attack of Malaria, don't take chances with new-fangled or untried preparations. Get Grove's Tasteless Chill Tonic. It's pleasant to take as well as effective.

All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter size is the more economical.

local situations.

2. That the Foreign Mission Board be assured of this committee's hearty approval in borrowing \$100,000.00 or as much thereof as may be necessary to meet these extra demands.

The following statement was prepared by the committee named

The Crisis In China

Having been requested by the Administrative Committee of the Southern Baptist Convention to bring to the attention of Southern Baptists the serious plight of our missionaries in China, we comply at once.

A terrible war is now raging in central and north China and rapidly spreading throughout that great country. Already there has been frightful destruction of our mission property not only in the Shanghai district but in other sections of China. The lives of our missionaries are in danger from aerial bombs, shrapnel, shells and rifle fire. Cholera has also broken out in Shanghai and Hong Kong. There is every prospect of a long and bloody war.

Southern Baptists had in China at the beginning of hostilities 178 missionaries and 84 children. Many of these have been evacuated to Hong Kong and Manilla. All reserve funds in the hands of the Foreign Board have been used up, and drafts for the evacuation of the missionaries are still coming in. If all the women and children are brought to the homeland for safety, with such of the male missionaries as cannot be of service in China, it may be necessary for the Board to borrow in the next few weeks as much as a hundred thousand dollars. It seems to us that our brethren ought to know the situation that they may meet it as the Holy Spirit may

We are requesting the Foreign Mission Board to send this statement to the pastors and the churches in order that they may share with us the responsibility which this terrible war has thrust upon us. If we as a people take to God in prayer our missionaries and our Chinese brethren, he will guide us in providing relief and encouraging the Baptists of China during the trials through which they will be called to pass.

The Secretary of State, Mr. Cordell Hull, advises the Foreign Mission Board to remove its missionaries to places of safety. Manilla is already crowded. Most of our missionaries should be brought back to the homeland.

This statement also goes to our state secretaries, our Baptist editors, the officers of the Woman's Missionary Union, and the secretaries of our Convention Boards.

In view of the existing emergency we suggest that all gifts be sent direct to the Baptist Foreign Mission Board, Richmond, Virginia.

John R. Sampey, President of Convention

Frank Tripp, President Executive Committee

J. W. Storer, Chairman, Adm. Com. of Executive Com.

Charles E. Maddry, Executive Secty, Foreign Mission Bd.

CALLING ALL YOUNG PEOPLE'S WORKERS!

Yes, without a doubt during the month of October hundreds and even thousands of Young People's officers and leaders should study the book of department and class administration, "The Young People's Department of the Sunday School." Have you planned to do it? Are your workers enlisted? Do you have some prospective workers lined up for the study? Having launched into the new year and doubtless with the addition of many new teachers and officers there is urgent necessity for the study of the fundamental principles of promoting the work. A successful Bible study program is very dependent upon the understanding and cooperation of the leaders who direct it.

Every young people's Bible class deserves the privilege of having a teacher and corps of officers who recognize their opportunities and task and know how to perform their work. Realization waits on desire. The conception of the work first needs enlarging, and then an enlarged ministry of the class and department will result. In the new book (re-written 18 months ago) the work of every department officer, class officer and teacher is magnified and correlated, making it a common undertaking. If you or your workers have not studied it, cooperate with the October training emphasis and study the Young People's Department of the Sunday School. It paves the way for better

S. E. MISS. CONFERENCE

-Bk----

The first monthly meeting of the S. E. Miss. Ministers' Conference for the fall met yesterday with Dr. Gates in Laurel. A good number were present, this being the first meeting after the summer months. Many interesting reports were heard, as to activities during the summer.

The following officers were elected for the ensuing year: Rev. T. A. Sumrall, president; Rev. A. B. Hill, secretary-treasurer; program committee, L. E. Green, T. R. Coulter and brother Smith.

The program committee gave time to Dr. Holcomb, president of M. W. C., and Dr. Otto Whitington, general director of Mississippi Woman's College Endowment Campaign, who in turn presented some very convincing "Facts and Figures," together with some most plausible reasons why Mississippi Baptists should stand by this endowment campaign. Dr. Whitington pointed out that 80% of the constituency of any college comes from a radius of 50 miles of the college. And to consolidate with other institutions does not mean an increase of attendance there, but deprives a large per cent of the present constituency of an opportunity.

Rev. A. L. Goodrich made it clear why "Every Family" should receive the Baptist Record. So clear that Dr. Whitington said, "That is the best state paper talk I have heard."

SUBSCRIBE FOR THE BAPTIST RECORD.

Dr. Selsus E. Tull who recently resigned the pastorate to give his full time to evangelism will spend the whole month of October in Tennessee. The first two weeks of October he will be with the First Church of Maryville, Tenn., Dr. P. B. Baldridge, pastor. The second two weeks of October he will be with Dr. Clifton Bridges, pastor of the First Church of Dayton, Tenn. For November he goes to Bluefield, Va., and from there to Vivian, La. Dr. Tull is experiencing great success in his revivals everywhere. Since all his time for this year is filled, he is now "booking" engagements for 1938. His permanent address is Hazlehurst, Miss.

IN THE DESERT

In the desert forty years,
Solitary, silent, lone,
As a shepherd with the sheep
Moses knows God and is known.
To prepare us for His work,
God takes years and trials still:
Till we trust Him, not ourselves,
Till we yield to His sweet will.

—Charles Granville Hamilton Aberdeen, Miss.



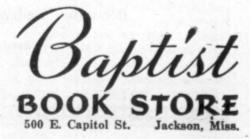


Training Month for Sunday School WORKERS

The Slogan:

A SUNDAY SCHOOL TRAINING COURSE IN EVERY SUNDAY SCHOOL DURING OCTOBER

Your Baptist Book Store is state headquarters for training course books. Write us for list of books and order blank. We carry a complete stock. ALWAYS ORDER FROM YOUR OWN STATE BAPTIST BOOK STORE!



ENDOWMENT CAMPAIGN Mississippi Woman's College

Hattiesburg, Mississippi

By OTTO WHITINGTON, General Director

HOW THE BATTLE GOES

Goal - - - \$200,000 Net

Hattiesburg Pledge, \$100,000

Outside Hattiesburg, \$20,000

The money is coming in gradually from offerings in many churches.

QUOTAS Suggested amounts to be raised by the different churches have gone out this week. These amounts are mere suggestions and are being requested in many instances. They are based on a certain percentage of what the churches did for denominational work last year. Where the records do not show any such contributions we are proposing a quota of \$50. Certainly any church should be able and willing to attempt that minimum for such a deserving cause.

PASTORS

Pastors are urgently requested to present the campaign to their churches before November 1st. If you desire a visiting speaker, please advise us, indicating the date and hour you prefer. It is to be remembered that this is a CONVENTION-AUTH-in preserving Mississippi Woman's College and Christian Education in Mississippi. An honest effort on the part of all the churches will secure the needed amount.

Pastors are also asked to help in the campaign by visiting other churches and by assisting in soliciting subscriptions from those in your territory who are able to help. Regarding actual participation in this program it is important to remember two major points of emphasis in your presentations:

- (1) Wherever possible cash payments should be secured—in as large proportion as convenient for the subscribers.
- (2) Maturities of deferred payments should be indicated to avoid any confusion in following up such subscriptions.

ORDER ENVELOPES NOW

Envelopes for contributions and pledges have been prepared and will be furnished upon request. The form of the envelope is as follows:

FOR GREATER WOMAN'S COLLEGE

F. D. MONTAGUE, Trustee, Hattiesburg, Miss.	193
	and subscriptions of others for the same purpose, I hereby PPI WOMAN'S COLLEGE ENDOWMENT CAMPAIGN
Payable in accordance with	the plan I have checked below:
(-) Cash in full herewith.	(—) Cash herewith \$ and balance as
With interest at 5% from	om date on deferred payments.
Note to Church Treasurer: () Check here if cash sent to Dr. R. B. Gunter, Cor. Secty.	Signed ChurchCity State

TO INDIVIDUAL SUBSCRIBERS

There are men and women in Mississippi who can give from \$1,000.00 to \$10,000.00 to this endowment. I know of no place where your money would do more good. You can give many a girl a chance who otherwise will never have it. A gift of \$5,000 or \$10,000 now may guarantee the success of this campaign. Be a volunteer and send in your check today. Consult your pastor, President Holcomb or myself if further information is desired.

Remember Endowment Keeps on Blessing People After We Are Gone!

Send all money for endowment to Dr. R. B. Gunter, Baptist Building, Jackson; or to Mississippi Woman's College, F. D. Montague, Trustee, Hattiesburg OLD SERIES VOLUME LIX.

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